THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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FIFTH SUNDAY IN LENT.

"And Moses said, I will now turn aside and see this great sight, why the bush is not burned."—*Exodus* iii. 3.

THE historic muse, from age to age,
Through many a waste heart-sickening page
Hath traced the works of man:
But a celestial call to-day
Stays her, like Moses, on her way,
The works of GOD to scan.

Far seen across the sandy wild,
Where, like a solitary child,
He thoughtless roam'd and free,
One towering thorn* was wrapt in flame—
Bright without blaze it went and came:
Who would not turn and see?

Along the mountain ledges green
The scatter'd sheep at will may glean
The Desert's spicy stores:
The while, with undivided heart,
The shepherd talks with GOD apart,
And, as he talks, adores.

Ye too, who tend CHRIST's wildering flock,
Well may ye gather round the rock
That once was Sion's hill:
To watch the fire upon the mount
Still blazing, like the solar fount,
Yet unconsuming still.

Caught from that blaze by wrath divine,
Lost branches of the once-loved vine,
Now wither'd, spent, and sere,
See Israel's sons, like glowing brands,
Tost wildly o'er a thousand lands
For twice a thousand year.

GOD will not quench nor slay them quite,
But lifts them like a beacon light
The apostate Church to scare:
Or like pale ghosts that darkling roam,
Hov'ring around their ancient home,
But find no refuge there.

Ye blessed Angels! if of you
There be, who love the ways to view
Of kings and kingdoms here;
(And sure, 't is worth an angel's gaze,
To see, throughout that dreary maze,
GOD teaching love and fear:)

O say, in all the bleak expanse,
Is there a spot to win your glance,
So bright, so dark as this?
A hopeless faith, a homeless race,
Yet seeking the most holy place,
And owning the true bliss!

Salted with fire they seem,† to show,
How spirits lost in endless wo
May undecaying live.
Oh sickening thought! yet hold it fast
Long as this glittering world shall last,
Or sin at heart survive.

And hark! amid the flashing fire,
Mingling with tones of fear and ire,
Soft mercy's undersong—
'T is Abraham's GOD who speaks so loud,
His people's cries have pierced the cloud,
He sees, He sees their wrong;‡

He is come down to break their chain;
Though never more on Sion's fane
His visible ensign wave;
'T is Sion, wheresoe'er they dwell,
Who, with His own true Israel,
Shall own him strong to save.

He shall redeem them one by one,
Where'er the world-encircling sun
Shall see them meekly kneel:
All that He asks on Israel's part,
Is only, that the captive heart
Its wo and burthen feel.

Gentiles! with fix'd yet awful eye
Turn ye this page of mystery,
Nor slight the warning sound:
"Put off thy shoes from off thy feet—
The place where man his GOD shall meet,
Be sure is holy ground."

KEBLE's *Christian Year.*

* "Sench," said to be a sort of Acacia.
† St. Mark ix. 49.
‡ Exodus iii. 7, 8.

REVIEW.

From the (London) Christian Guardian.

1. *The Canon of the Old and New Testament Scriptures ascertained; or the Bible complete without the Apocrypha and unwritten Tradition. By Archibald Alexander, D. D., Professor of Theology in Prince Town College, New Jersey. With Introductory Remarks, by John Morrison, D. D.* London. 12mo. Pp. xx. and 417.
2. *The Books of the Old and New Testament proved to be Canonical, and their verbal inspiration maintained and established. With an account of the Introduction and Character of the Apocrypha. By Robert Haldane, Esq.* Third edition. Edinburgh. 12mo. Pp. xvi. and 176.
3. *The Theories of Inspiration of the Rev. D. Wilson, Rev. Dr. P. Smith, and the Rev. Dr. Dick, proved to be erroneous. With Remarks on the Christian Observer, and Eclectic Review. By Alexander Carson, A. M., Minister of the Gospel.* Edinburgh. 12mo. Pp. 223.

EVERY thing that respects the evidence for the inspiration, and consequently authority, of the sacred Scriptures, is of the utmost importance to Christians. The subject demands the most serious and diligent attention, for it involves the question, What is the revelation which GOD has made to man?

It is much to be regretted that there exists no *distinct* work in the English language, in which the question of the divine sanction to those sacred writings which, collectively, constitute the Bible, is examined upon solid principles,—in a manner sufficiently popular to be attractive and intelligible to a plain reader,—and yet sufficiently learned to exhibit the proofs and authorities (as far as they can reasonably be expected), instead of vague assertions and general statements. In making this remark, we have not forgotten Bishop Cosin's invaluable '*Scholastical History of the Canon*,' with its old-fashioned but interesting graphic title-page by Hollar, exhibiting the sacred volume handed down, in succession, from 'Moses and the Prophets,' through the 'Apostles,' to the 'Doctors of the Church:' it is a work worth more than its weight in gold, and should be in the library of every theological *scholar*, as containing a collection of testimonies of the highest importance. But this learned treatise is confined to one particular view of the subject; and its capacious margins, laden with Greek and Latin quotations, drag too heavily on the text, to allow it to make its way among general readers. We cannot stop to notice the various deficiencies of other writers; some of which are well supplied in the work of Dr. Alexander, and in that part of Mr. Haldane's which relates to the Canon. Both of them are, however, deficient in the citation of authorities; and neither of them come up to the standard which we have above stated as desirable; but they may each be perused with profit, and, perhaps, are the best *popular* guides which can at present be recommended.

The whole collection of books which constitute the Old and New Testament, is universally called the *Canon* of Scripture; but the term has been used by ecclesiastical writers in so many different senses, that it has occasioned much perplexity. It is necessary, therefore, to ascertain with precision the sense in which the word *Canon* is used by the early Councils and Fathers, before any weight can be allowed to their testimony. Canon (Κανων) means *a rule*. It is probable that originally the term was confined to the inspired books, which constitute *the* RULE *of faith*. Afterward it was often applied to all those devotional writings which were allowed *by ecclesiastical* RULE, to be publicly recited in the services of the Church; and thus apocryphal books, when allowed to be read in the congregation, obtained the name of *canonical* writings, in no higher sense than the prescribed habiliments of the officiating minister were called his *canonical* dress. It is easy to see how this ambiguity of language led to great confusion; till, in the process of ages, divine and human writings became mingled together indiscriminately; the mere *rule* of the Church, and the *rule* of faith having been confounded. This fact has been entirely overlooked by most writers on the Canon of Scripture; nor has it been very distinctly stated, as far as we recollect, by any; and though Dr. Alexander has an express section on the *import* of the word Canon, he does not give a hint on its *misuse*. The ambiguity of the term cannot, however, be too distinctly borne in mind, as explanatory of some conflicting testimonies of the early fathers to the actual books which constitute the word of GOD.

The determination of the question, Whether any particular book can be allowed to have been inspired?—must originally have rested upon the facts, that the writer exhibited attestations of a divine commission, in the working of miracles, in the utterance of prophecies, or in his having been accredited as a messenger of GOD, by some person who himself could show such marks of supernatural authority. But in the present age of the Church, it is unnecessary to produce such proofs of an inspired commission in behalf of each writer in the sacred canon; although it must be admitted that they tend to illustrate and confirm the more compendious arguments by which the authority of the Bible is to be vindicated. We shall explain our position by some remarks on the canon of the Old Testament.

The progressive accomplishment of prophecy has afforded to the Church a cumulative argument for the inspiration of such parts of the Old Testament as contain them. But it is evident, that neither the divine authority, nor the genuineness and authenticity of the Jewish Scriptures *as a whole*, can be demonstrated by this process. How can we be assured that no spurious books, or portions of books, have found a place in the volume which we call the Bible? We know, indeed, that the Scriptures *have* been adulterated in the Romish and Greek Churches; how does it appear that all the books which are retained by Protestants are truly inspired productions? The answer to this inquiry is by no means clearly stated by every writer on the Canon.

The inspiration of the whole of the Jewish Canon of the Old Testament must be grounded on the fact, that JESUS CHRIST *and his apostles bore decisive testimony to its divine authority.* When we thus adduce the New Testament in vindication of the authority of the Old, it may appear as if we were inverting the natural order of inquiry, or at all events, as if we were using a *circular* argument: but, on consideration, it will be evident that this is by no means the case. The prophecies of the Old Testament, afford, it is true, one of the most convincing arguments for the truth of the Gospel history; but Christianity does not depend on this argument exclusively; it may be established independently, by its own miracles and prophecies—the former, as having been well attested at the time when they were wrought, and handed down to us by an unbroken chain of incontrovertible testimony: the latter, as having been gradually accomplished in successive ages, and as still progressively unfolding themselves. We thus reach a point, or rather fix on a convenient *fulcrum*, which sustains the divine sanction of *both* Testaments. The authorities of JESUS CHRIST and his apostles is the true ground on which we must now rest the claims to inspiration of the Scriptures of both the old and the new covenant. With regard to the Old Testament, the question of *the Canon* is simply reduced to the following inquiry,—What were the books of the Hebrew Scriptures existing among the Jews in the time of our Saviour?—and, Have such books come down to us unimpaired?

That the Sacred Books, which the Jews recognise as the Divine Oracles, in the present day, are the very same writings which were received as the Scriptures in the time of CHRIST and his apostles, might fairly be presumed on the general grounds,—that the Jews have invariably observed an almost superstitious strictness in the transcription and preservation of their inspired records;—that the jealousy of Christians, in the primitive ages, rendered it impossible for the Jews to change or materially impair these books;—and that the early versions (particularly the old Syriac, made in the first or second century) afford incontrovertible evidence that they have come down to us, without either wilful or important corruption, as they existed when our LORD gave his sanction to them. But the historical proof of their identity may be stated in a form still more specific. In the latter part of the first century, we have the testimony of Josephus, the Jewish historian, as to the number of the sacred books, corresponding exactly with that which has been recognised in succeeding ages; and though he does not *name* them, yet his description of their classification, contents, and ages, is so precise, that it would be absurd to doubt that they are the very same which we now have. In the second century, Melito, bishop of Sardis, travelled to Palestine for the express purpose of ascertaining the books of the Hebrew Scriptures, and has left on record a catalogue, corresponding with our own, with a single* omission satisfactorily accounted for. In the third century, we have a list by Origen, which (when a manifest error† of transcription is corrected) exactly agrees with the books at present received. In the fourth century, testimonies crowd upon us; it may be sufficient to name that of Eusebius, at its beginning (who recites the catalogue of Melito) and of the Council of Laodicea toward its close. At the opening of the fifth century, we come to St. Jerome, to whom we owe the Latin Vulgate. It would be unnecessary to proceed lower; and, indeed, it might have been sufficient at once to combine his testimony with that of Josephus. This great man translated the Scriptures from the original Hebrew, and most carefully distinguished the inspired oracles, preserved by the Jews, from the spurious pieces which had begun to obtrude themselves on the Canon, as vitiated through the medium of the Greek version. His translation, notwithstanding its faults, is invaluable; and (together with his prefatory notices) forms the grand link which enables us to connect and identify the Hebrew Scriptures, as sanctioned by our LORD, with those which exist in the present day. Had we *no other* testimony, the question of the Old Testament Canon might be safely settled by an appeal to St. Jerome.

The *number* of the books of the Old Testament, as distinguished in modern Bibles, is 39. But among the ancient Jews (though consisting of the very same writings, collectively) the number was only 22, to make it accord with the letters of their alphabet. This was effected by connecting Ruth with Judges, Ezra with Nehemiah, Lamentations with Jeremiah, and reckoning the two books of Samuel, of Kings, and of Chronicles, and the twelve minor prophets, respectively as *one* book. Of this method of numeration, we have many examples in the Bible; the 119th Psalm is a familiar instance: as applied to *the Canon*, it was unquestionably very ancient—probably coeval with Ezra—certainly as old as the Christian era, as we learn from Josephus.—The number was afterward extended to 24, by the dis-connexion of Ruth and Lamentations; but it was still conformed to the Hebrew alphabet, by triplicating the letter (י) *Yod*, from a mystical sanctity attached to that character, which we cannot now stop to explain, but which is curious as throwing some light upon Jewish belief in the Trinity: the date of this method of numeration of the canonical books, is probably the second or third century; it was, at all events, well established in the time of St. Jerome. Later refinement extended the number to 27, by the separation of the double books of Samuel, Kings, and Chronicles; this method also was made conformable to the alphabet, by adding the five *final* characters to the regular letters. The further re-partition of the double book of Ezra and Nehemiah, and of the collective volume of the twelve minor Prophets, adopted by Christians, spread out the Canonical Scriptures into the 39 portions of our modern Bibles. We merely touch on this subject, as not being essentially connected with an inquiry into the authority of the Canon. We should gladly, however, did our limits permit, make some more extended remarks on the Jewish distribution of the Scriptures into the three classes of the Law, the Prophets, and the Chetubim; since it has led to some great mistakes about a supposed difference of authority in the books of the third class. This absurd subdivision has by no means the sanction, which has been claimed for it, of our Saviour: it was a pernicious Rabbinical figment of one of the first three centuries, probably coeval with the Talmud. But our limits constrain us to forbear.

We must not refrain, however, from making a remark or two upon a very prevalent error, which has greatly confused the question of the Canon. It is well known that the old Greek version, miscalled the Septuagint, contains many apocryphal pieces intermingled with the inspired books; and the quotations in the New Testament being supposed to have been usually taken from this version, many have thence argued that a sanction has been thus given to the spurious additions. Now it is a gross mistake to conclude that all the books, or parts of books, at present brought together in what we term the Septuagint, existed *in the same collective form*, or as an accredited canon of Scripture, in the time of our Saviour. Indeed, it can be demonstrated that *some* of the writings at present admitted into the Septuagint, were *not* admitted there till after the commencement of the Christian era. The stories of Susanna, and of Bel and the Dragon, were certainly not there, as parts of the Book of Daniel; and the whole Book of Baruch was marked with a note of spuriousness, in a very early period. The present *shamefully interpolated* Book of Daniel was avowedly introduced in the second century, the genuine book, (which itself, had been somewhat corrupted in a previous age,) being *then* ejected. The third of Ezra, it is highly probable, did not exist in the Septuagint, when the early Latin version was made; i. e. in the second century. The third and fourth of Maccabees were (it can scarcely be doubted) introduced after the time of St. Jerome; i. e. later than the fourth century. These facts are valuable: they show how untenable is the argument that respect is due to any book from the simple circumstance of its being found in the Septuagint. The Septuagint of one period was not the Septuagint of another period. Even the *Canonical* books of that version were introduced at successive times, the Pentateuch about B. C. 286, the Book of Esther not till B. C. 177, and the other books in intermediate periods. The *Apocryphal* portions were added from time to time, either according to the fancies of the transcribers, or for the convenience of particular churches which unadvisedly allowed these pieces to be introduced into their public services, "for edification:"—it is to this mischievous practice that we must attribute the subsequent veneration which was attached to them, and their imaginary claim to rank as *Canonical* writings.

To be continued.

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* He omits to name *Esther*. Most popular writers on the canon (e. g. Dr. Alexander, p. 26.) neglect to qualify their reference to Melito by this exception;—a very careless or injudicious mode of quotation. Others (as Mr. Haldane, p. 19.) roundly assert that *Esther* was usually included with *Ezra* in one book; an affirmation devoid of evidence. The probability is that the word *Esther*, from its similarity to *Esdras* (the last book in Melito's Catalogue) has been accidentally droppped by some copyist. It should be remembered also, that the works of Melito are lost, and that the Catalogue is only preserved in a quotation by Eusebius in the fourth century.

† The MSS. of Origen omit *the volume of the twelve minor Prophets* (which always were reckoned as a single book)—that this omission is due to some copyist, and not to Origen, is manifest from his stating the *number* of books as 22, whereas the number recited is only 21. Dr. Alexander has neglected to notice this omission. (p. 45.)

MISCELLANY.

THE COMMON PRAYER.

"THE same year, 1548, came out another work, by which the cause of the Reformation was still more essentially served, and the structure of the Church advanced—the *Office of the Communion.* It was compiled chiefly out of the Roman Missal, of which it is often a literal translation, by 'sundry of his Majesty's most grave and well-learned prelates and other learned men in the Scriptures,' and in its first shape retained (so it was afterward thought) some particulars of its original, which would have been better modified or suppressed. It underwent, like the other offices, a rigid revision by Martyr and Bucer before its appearance in 1552; for the benefit of whose remarks the whole was turned into Latin (so pains-taking were the founders of our Church): and prayer for the dead, the invocation of the HOLY GHOST upon the elements, and a certain bias, or what might have been mistaken for such, toward the real presence, were corrected, but with a delicate hand and admirable judgment; though there were still in aftertimes those amongst the Nonjurors who maintained that the changes were not to its advantage: and even Laud, it has been observed, in the composition of the Liturgy for the Episcopalian Church of Scotland, has in some things shown a preference for the first over the amended form.

"Here again we have to remark and admire the moderation of the Reformers: they did not unmannerly reject those offices of the Church, which, however corrupted, lost themselves in a fathomless abyss of years, and might even have partaken something of the spirit of an apostolic age; for though the Clementine Liturgy, to which the missal, like many other liturgies of various countries and dates, owes many of its elements, is found in a work not indeed of the antiquity to which its title pretends—the apostolical constitutions; still it is a work of very great antiquity, perhaps antecedent to the Council of Nice; and therefore it is not visionary to suppose that this primitive office contained in it breathes the language of very early times indeed, and that some of the prayers which for three centuries of persecution might have lived rather by tradition than in writing, may be here more or less faithfully preserved. These helps, which our Reformers did not disdain, they showed themselves able to improve, correcting what was offensive in taste, and often communicating by some happy expression, even an additional glow of devotion to passages in themselves (it might have been thought) too beautiful to touch; for in the whole compass of English literature, many as are the excellent versions of ancient writings which it can boast, it would be in vain to look for any specimens of translation (merely to put the case thus) so vigorous, so simple, so close, and yet so free from all constraint, as are afforded by the offices of our Church. An example taken at random may suffice to acquit us of all charge of declamation. It shall be one of the Prefaces; that for Easter. Thus it runs in the missal:—

> 'Vere dignum et justum est, æquum et salutare, Te quidem, Domine, omni tempore, sed in hoc potissimum gloriosius prædicare, cum Pascha nostrum immolatus est Christus. Ipse enim verus est agnus, qui abstulit peccata mundi; qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. Et ideo cum Angelis et Archangelis, cum Thronis et Dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes, Sanctus, sanctus, sanctus Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua; Hosanna in excelsis. Benedictus qui venit in nomine Domini, Hosanna in excelsis.'

"Let any man attempt to express this sublime appeal to GOD, in his mother-tongue, for himself, and then he will know how to appreciate the ease with which it is effected by those gifted men, to the worth of whose labors our own generation is not, perhaps, sufficiently alive, in the following manner:—

> 'It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O LORD, almighty, everlasting GOD. But chiefly are we bound to praise thee for the glorious resurrection of thy Son JESUS CHRIST our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and, by his rising to life again, hath restored to us everlasting life: therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name; evermore praising thee, and saying, Holy, holy, holy, LORD GOD of hosts, heaven and earth are full of thy glory: glory be to thee, O LORD Most High. Amen.'

"Nothing can go beyond this, unless it be some of our Collects, very many of which are almost literal versions of those of the missal; and were more wanted, (and possibly some might be added to our Liturgy with advantage;) more might be found in this same exhaustless mine. Here again, let us to the testimony. The Collect for Palm Sunday is this:—

> 'Omnipotens, sempiterne Deus, qui humano generi ad imitandum humilitatis exemplum, Salvatorem nostrum carnem sumere et crucem subire fecisti: concede propitius, ut et patientiæ ipsius habere documenta, et resurrectionis consortia mereamur per eundem Dominum.'

How free, yet how faithful is the copy:—

> 'Almighty and everlasting GOD, who, of thy tender love toward mankind, hast sent thy Son our Saviour JESUS CHRIST, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same JESUS CHRIST our Lord. Amen.'

"The office of the Communion, though soon combined with the other offices, appears at first to have been published by itself, and before any other service; it being important to provide a substitute for the mass with as little delay as possible. At the end of the same year, however, (1548) the Book of Common Prayer was prepared, and submitted to Parliament; and in 1549 it was put forth by authority, and was appointed to supersede every other form. It was drawn up by the same hands,* and upon the same principles, as the office of the Communion; and as the missal had been laid under contribution for the latter, so was the breviary for the former, and the ancient liturgies for both. In that of Jerusalem, or *of St. James*, as it is called, and of which the reader may find the substance in a popular form in the 'Devotions of Bishop Andrews,' many of the elements of our own beautiful Liturgy may be discovered; and the volume of matter which our earlier Church prayers in general pour forth, as compared with the more jejune productions of later times, may be in a great measure imputed to the liberal use which our reformers made of the devotions of generations gone by, and to that modesty which was content to learn from the spirits of just men now made perfect, how to pray. But beside these more ancient sources from which so much of our Prayer Book was derived, a liturgy recently drawn up by Melanchthon and Bucer, for the use of the archbishopric of Cologne, supplied many other hints. This, however, was itself no effusion of the moment, but was constructed (as might have been expected from the scholarship of its authors) out of the treasures which they found in the devotional forms of other days. Calvin had, indeed, produced a liturgy of his own, preferring to be the author rather than the compiler, which he published at Geneva, as the form of that Church, in 1545; but to this our Liturgy, as it first stood in 1549, does not bear the slightest resemblance. Whilst, however, the latter was under revision, previous to its republication in 1552, and in the hands of those foreign divines, of whom mention has been already made, the substance of Calvin's work was printed in London, by Valerandus Pollanus, his successor at Strasburg, then a refugee in England, with some additions of his own; and this (as was most natural) was not overlooked by men busily engaged in a similar task, and did probably suggest the introductory sentences, exhortation, confession, and absolution, which were then for the first time prefixed to our Daily Prayer. Nor is it doubtful, that to the appearance of this same work at that particular moment, we are indebted for the supplement to the Communion Service, of the Ten Commandments, with the Responses; the latter of which, indeed, are very nearly translations from Pollanus. Still, the temper of our Reformers is shown even here, and that middle way observed by them, which often constrains them to quit the guidance of these foreign theologians, and speak for themselves. Both in the Confession (and particularly that in the Communion Service,) and in the Absolution, (which was taken from Pollanus, and not from Calvin, who did not adopt any form of the kind,) extreme expressions with regard to human depravity, to be met with in the originals, are studiously suppressed or qualified in the imitations; as if the morbid anatomy of our nature was not the theme on which they delighted to dwell, satisfied with having at least trampled under foot all pretensions of merit on man's part, and with having vindicated the *exclusive* claim of our Lord's cross and passion to the salvation of a race fallen at any rate from a pernicious height."

Blunt's Reformation in England.

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* These were GOODRICH, Bishop of Ely; RIDLEY, of Rochester; SKYP, of Hereford; THIRLBY, of Westminster; DAY, of Chichester; HOLBEACH, of Lincoln: Dr. TAYLOR, Dean of Lincoln; Dr. HAYNES, Dean of Exeter; Dr. REDMAYN, Dean of Westminster; Dr. COX, Almoner to the King; and Dr. ROBERTSON, Archdeacon of Leicester. But the chief compilers, beside CRANMER, were probably RIDLEY and GOODRICH.

SIERRA LEONE.

As the cause of African Colonization and the melioration of the African tribes, are subjects which are daily acquiring additional interest and importance, the following facts which we gather from a late number of the African Repository, respecting the numbers and condition of the liberated Africans at the British Colony of Sierra Leone may be thought worthy of the notice of our readers.

It appears that the original object of this Colony was to suppress the slave-trade, rescue its victims from their impending fate, and bestow upon them and their degraded race the benefits of civilization and religion.—For many years it has afforded an asylum for the wretched beings let loose by British benevolence from the hold of the slave-ship. Here they have been supported by her liberality, until they have acquired habits of industry, and a knowledge of the arts of civilized life. The following extract from a report of 1829, gives some idea of the improvements which they are making. "The liberated Africans at the different villages appear happy. Wellington and Waterloo are improving fast in respectability. At the former place they are building by subscription among the inhabitants a good sized church and market-house of stone, and a number of private stone buildings are springing up."

"In the large villages, where the liberated Africans have the advantage of a resident clergyman, the beneficial influence of the Christian religion has been eminently displayed, and by the exertion and assiduity of the [English] Church missionaries, numbers of unfortunate beings, laboring under the grossest ignorance and barbarism when landed in this Colony, have been converted to Christianity, and are now rendered comfortable and happy in the circumstances in which they are placed.

"The schools for the admission of children born in the Colony are still progressively improving, and the parents evince an anxious desire to avail themselves of the opportunity afforded them of obtaining useful instruction for their children.

"Regent and Wellington are the most populous and the richest of any of the settlements. Regent consists entirely of liberated Africans, no discharged soldiers ever having been located there. Mr. Johnston, the manager, pointed out to me, after Church one Sunday morning, nearly thirty people who possessed upward of a hundred pounds each. The population of Regent exceeds thirteen hundred, and they have from three to four hundred communicants; the congregations are well conducted, and particularly neatly dressed in the European fashion."

The number of villages in 1826 was twelve. No data are furnished which will enable us to state precisely the number of liberated Africans resident in this Colony, and enjoying its advantages. In 1826, upward of 20,000 had been landed, and in some subsequent years more than 2,500 were annually brought there and landed from the captured slave-ships.—The example of benevolence which is here exhibited by a foreign government, presents itself for adoption to our own, on grounds far stronger, which are doubtless obvious to every one; and we cannot but hope that the field which is now opened at Liberia for a nation's charity, will ere long be occupied by us as a nation, and no more be left to the slow and imperfect cultivation of private benevolence.

Gambier Observer.

THE TIMES.

From the Boston Recorder.

"FEED MY SHEEP."

MR. EDITOR,—In a late religious paper, one of its correspondents maintains that the preaching of the Sabbath is designed for and ought to be devoted to the *impenitent*—for the work of conversion; and that Christians may obtain their food elsewhere. True, the good shepherd will leave the ninety-and-nine of his flock, to seek that which is lost; but should he leave no one to watch over them, if he is absent at even tide, or to "lead them into the green pastures and by the still waters," if he is detained beyond the morning watch, how many lost sheep will he be obliged to seek, or to mourn over on the morrow—how many feeble must he carry in his arms! And when the lost sheep are gathered in, is it only to be shut up in the fold to starve, or seek a precarious subsistence upon the scanty or noxious food which they, in their inexperience or ignorance, may be able to find?—"FEED MY SHEEP," is the command of the Saviour.—His last prayer was for those whom the Father had given him—whom *we know* by their fruits. "Inasmuch as ye have done it unto these MY BRETHREN ye have done it unto me," will be the test of character, and the ground of approbation at his final coming.—How then can we be justified in *preaching and praying* and ministering on the Sabbath so exclusively as is here proposed, for those who are not of the flock, and leaving those who are gathered in—those whom the Master has already marked as his own, to wander or suffer? So far as I have seen this course pursued, I have found flourishing converts—but *starveling Christians*, whose leanness and spots proclaimed the neglect of their shepherd, and excited the scoffs and strengthened the unbelief of the world;—not wanting indeed in zeal, but sadly deficient in the Christian temper and character.

Nor do I see reason to believe that the apostles acted on the principle proposed. The first "exhortation" of Peter to the elders is, to "*Feed the flock of* God." One of the last directions of Paul to the elders of Ephesus was, "Take heed unto yourselves and to all the flock, over which the Holy Ghost has made you overseers—*to feed the Church of* God, which he hath purchased with his own blood." We are told (Eph. iv. 8-13,) that the Saviour "gave gifts to men—to some apostles, and some prophets, and some *evangelists*, and some pastors and teachers," and all—to preach to sinners only? No; but, "*for the perfecting of the saints*—for the *edifying of the body of* Christ—till we all come in the *unity of the faith* and the knowledge of the Son, unto *a perfect man*—unto the measure of the stature of the fulness of Christ." For whom is the "strong meat" provided, (Heb. v. 14,) and when, and by whom is it to be administered, on the plan here proposed? How are Christians to "leave the principles of the doctrine of Christ, and go on unto perfection, not laying again the foundation of *repentance* from dead works, and of *faith* toward God—and of *eternal judgment*," as the apostle exhorts, (Heb. vi. 1, 2,) if these topics are to be the principal or only ones presented, as they usually are in discourses designed especially for the benefit of the impenitent?—How are they to be assisted to "add to their faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience," and all those Christian graces which must "*be in them and abound*," if they mean not to present religion to the contempt of the world, as a mere whited sepulchre of profession, or a naked skeleton of doctrines—how, I say, can they be assisted in thus bringing forth *fruit*, unless the directions of the apostle to Timothy be observed—"These things *command* and teach"—"reprove, rebuke, exhort?"

I confess, that, so far from finding any evidence of *too much* preaching to Christians, I have often seen indications of a tendency to the opposite error. In their dread of that ultra-Calvinistic theory and practice, which has led some preachers to consider themselves as sent only to believers, or to the elect, I have seen others tending to the opposite extreme. I have gone to my Father's house, hungering and thirsting; and his servant has not given me my "portion in due season." He has even sent me away empty for a whole day—or given me but milk, when I needed strong meat. I have gone, struggling with temptation, or trembling and sinking under doubts and trials, and no hand has been stretched out to me, no voice of consolation and encouragement has reached me.—I have gone wounded in spirit, but no balm was poured out for me, and I dare not take that which was provided for those who had never broken vows. I have sometimes even sought the special aid and counsel of a minister of Christ, but I have found him so constantly occupied in traversing the highways and hedges to compel new guests to come in to the feast, that he seemed to have no time to provide for those whom he had already brought in, and put me aside, or dismissed me with a brief exhortation to go to God and to the Bible, and "be fed and clothed." He seemed to feel *conscientiously*—"Better that you should hunger, or even sicken, than that others should perish." I had not the heart to press my claim against this appeal, and was sent away.

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Let not such a one be told, as this writer proposes, "There is bread enough and to spare—you are of age in the family of Christ.—It is for you to get it for yourself. You understand the remedy—sometimes you even offer and apply it to others.—Use it for yourself!" Even the physician seldom has the confidence or the ability to prescribe for himself;—those who do, sometimes destroy themselves—and he that is fainting for want of food, or languishing with disease, is often unable to *obtain and apply* the remedy, even when he knows it. Such was not the Saviour's treatment of those who came to be healed. The Samaritan did not merely *direct* the wounded man to a place of safety, nor did he even satisfy himself with leaving the oil and wine at his side. He *poured them into his wounds*, and *carried* him to a place of repose, and provided means for his support and recovery.

Is there not a peculiar danger, if not a defect, on this subject at the present day, and peculiar need of providing for *every one* his "portion in due season?" If more were done to "feed the Church of God"—"for the edifying of the body of Christ"—might we not hope to have more of the "*unity of the faith*," to see more who attain the "*measure of the stature of the fulness of* Christ?" Should we not see fewer barren branches and wild grapes, if as much care were taken to *prune* as to *plant*—if as much were done to ripen the fruit, as to push forth the buds?

Some are ready, I fear, to regard *activity* as the best means of grace. It is, indeed, as indispensable to a state of spiritual health, as exercise to the vigor of the body. But will it strengthen without a supply of food?—Will it refresh without any thing to quench the thirst? Will *his* house be in order, who is *always abroad*, attending to those of others?

It is indeed of unspeakable importance to gather new recruits for the service of Christ. But the war is brought home to our doors, and even veterans need to be continually supplied with food and ammunition—and to receive constant instruction and training, to meet enemies so experienced—so skilful—so unconquerably hostile, as those that are arrayed against the Church of God. To fill the ranks with new recruits, really extends our lines, and leaves new points of weakness. Let the sentinels, then, be doubly vigilant, and let double diligence be used that every soldier keep his armor bright, and never be found without the "breastplate of righteousness," or "the sword of the spirit," as well as the "shield of faith," and "the helmet of the hope of salvation."

MISSIONS.

From the Missionary Paper.

MICHIGAN.

From the letters of the Rev. Mr. Cadle, at Green Bay.

"*Nov.* 9, 1831. A package was this day handed to me, that had been recently forwarded from New-York to this place. It was accompanied by a letter from Mr. R. H. of New-York; who states that, having opportunity of sending it with the goods of one of his customers doing business at Green Bay, he transmitted it accordingly—containing 'scissors and shears, house shears, steel knitting pins, sewing and darning needles, bodkins and table spoons.' He further writes, that the foregoing is a 'donation for the Green Bay Mission.'

"The present number of boarders is sixty-six: viz. thirty-five boys, and thirty-one girls."

"*Dec.* 22. I administered the Lord's Supper on Sunday the 27th ult., to eleven persons, on which occasion there was an addition of three communicants. At Fort Howard, I recently baptized a child.

"On the 6th instant, I secured for a short period, the services of a person in the capacity of Assistant Male Teacher. It was impossible for myself to take sufficient care of the boys when out of school; the burden of this inspection was too great for Mr. Suydam, in addition to his daily task of teaching; and a regard to the credit of this Institution, and to my own exemption from uneasiness and anxiety, prompted me to enter into the temporary arrangement referred to above. In order to make compensation for the services procured by it, I do not purpose to draw on the Committee.

"May I again solicit the attention of the Committee to the urgent need of this station of the services of a farmer? The Mission lot is capable of improvement; and, if cultivated, would contribute liberally to the support of this Institution. And the state in which it is, its extent, and the nature of agricultural employments, induces me to submit to the Committee the expediency of appointing a farmer, who shall have no other care than that of the farm, which will indeed sufficiently occupy his whole time.

"There are now sixty-eight boarders."

"*Dec.* 30. I preached in the Mission School House on the evening of Dec. 24th; and on Christmas day I administered the Lord's Supper to fourteen persons; at which time three were added to the number of communicants. Among these accessions is a Stockbridge Indian, who wishes to be considered as permanently connected with the Protestant Episcopal Church."

From the Report of the Rev. Mr. Bury, at Detroit.

"*Jan.* 20, 1832. A protracted indisposition, from which I have not yet recovered, has not only disqualified me for the usual attention to my official duties, but prevented me from transmitting to you my stated Quarterly Report, which was due the 1st of December last. Through the divine blessing, however, upon the kind attentions of a very capable physician, I hope, ere long, to be restored to my health and the humble discharge of duty; still desiring to leave the event with an all-wise and merciful Providence. Although unable, for some weeks past, to officiate, the Church here in Detroit has been regularly opened for divine service morning and evening, by a young gentleman now preparing for holy orders. His services, as lay reader, have been very acceptable, and the congregation have attended with commendable steadfastness. It is gradually improving, as well, I trust, in point of Christian knowledge and piety, as in numbers—still we are comparatively a little flock, and, as in most other places, there is, in many respects, much room for improvement. Our Sunday School is well attended and flourishing. On Christmas day I administered the holy Communion to an encouraging number of recipients, and cannot but trust that to some, at least, it was an occasion of peculiar interest, and long to be remembered with humility and gratitude to the Saviour of sinners.

"Since my last Report, there have been seven baptisms, four marriages, five funerals, six added to the holy Communion, and two removed out of the parish. Present number, forty-two.

"As soon as practicable, I expect again to visit the country on a missionary tour. Applications for missionary services continue to be made from different parts, and could they be obtained, they would be eminently useful, not only in supplying the destitute members of our household of faith, but in extending also to others the means of grace and salvation through the divinely appointed institutions of the Church of Christ. I am happy to learn from the people of Monroe, that the Rev. Mr. O'Brien is laboring among them with much acceptance and promise of success. From his reputation in Ohio, where he previously resided, and the opportunity we have thus far had of becoming acquainted with him, he seems worthy of high estimation. May his labors be greatly blessed. O that we had many more laborers in this extensive portion of the Lord's vineyard, who, in the spirit of their Master, should set forth, with redeeming efficacy, both in their life and doctrine, his true and lively word, and rightly and duly administer his holy sacraments. There would doubtless be gathered an abundant harvest."

From the Report of the Rev. Mr. Freeman, officiating at Ann Arbor, and places adjacent.

"Since May last, I have continued to officiate as before—that is, one-half of the time at Ann Arbor, and one-fourth at Dexter and Ypsilanti each, with the exception of three Sundays, and most of the time intervening, which I spent at Monroe, where, on account of their having recently organized a parish, their wants seemed to demand that much attention from me.

"The prospects of the Church at Dexter and Ypsilanti, though small and feeble in the beginning, have been gradually growing better and better, until they are thought now to be quite encouraging.

"The Communion has been administered once at Ypsilanti, when one adult received baptism, and with four others, knelt for the first time, at the table of our divine Lord. It has likewise been administered once at Dexter, where it has been thought best for some weeks past to organize a separate parish, which was done last week with great unanimity, under the title of St. John's Church, and with cheering indications of strengthened resolutions to press forward in the good work until, with the divine blessing, it be crowned with complete success.

"After the business of organization was over, and every thing done necessary to make the Society a corporate body, a meeting of the Wardens and Vestrymen was held, when I was invited to the Rectorship of the Church, with a request that I would give them at least one-third, and if possible, one-half of my time; offering to go beyond their ability to raise the requisite amount, in case I would comply. I accepted the charge of their Church, believing it not to be incompatible with my duties as missionary of the General Society; but on the express condition of their not expecting my services for more than *one-third* of the time, unless the general interests of the Church evidently required my bestowing more attention on Dexter than the two other places. But I readily acceded to the opinion of the Vestry and people of St. John's, that could the Missionary Society send, and in part support another clergyman to take charge of St. Andrew's Church, Ann Arbor, and the congregation at Ypsilanti, and thus enable me to divide my time between Dexter and Jacksonburgh, with occasional appointments at such other places as hold out the prospect of ultimately establishing the Church, it would be no more than what the best interests of the Church in this region demand, and without which, the progress of the good cause must be proportionably slow,—slower than our love for it can well be content with.

"Permit me to say again, we need *all* the tracts and small treatises on the forms and *distinctive principles* of the Church, which the benevolent ladies and gentlemen in Philadelphia can get time to collect, and possibly afford to send us—such as 'Village Conversations on the Liturgy,' 'Candid Examination of the Episcopal Church,' &c., and such others as *we here in the woods* would not be likely to have seen.

"*Prayer Books* also are much, *very much* wanted for gratuitous distribution."

The Rev. Mr. O'Brien (of whom such favorable mention is made in one of the above reports,) applied during the past year for an appointment as missionary to Monroe. The most satisfactory evidence has been received by the Committee of his piety, and other qualifications; but in consequence of the peculiar circumstances of the Diocese of Ohio, with which Mr. O'B. was connected, he has not been able to obtain the testimonial required by the "By-Laws of the Board of Directors." The Committee have, therefore, appropriated $200 for one year, to aid the Vestry of Trinity Church, Monroe, in the support of a minister; and the Rev. Mr. O'B. has been invited by the congregation at that place to become their Rector.

In a letter from him, dated January 2, 1832, he says,—

"I beg to inform you that I have entered on my duties as minister of Trinity Church, Monroe, on the 10th of December last, but from peculiar circumstances, I have not been enabled to visit any other section of the country. The Church having been lately organized, and few of the congregation acquainted with our discipline and worship, my time has been altogether occupied in imparting that information their circumstances demand."

TENNESSEE.

From the Report of the Rev. Dr. Stephens, residing at Columbia.

"Our prospects are gradually improving; the congregation is very regular in their attendance, and animated in the responses. I preach every Sunday in this place, (Columbia,) except occasional visits and exchanges with Messrs. Otey and Weller, as my situation in a public academy will not admit of long absence.

"A very happy death occurred lately among my parishioners. A young man, a son of one of my Vestry, who had been *careless* and *skeptical*, was taken ill, and by my faithful visits (I hope I may say,) and the good Spirit of God, he was very hopefully converted. I will mention some of his expressions to me at various times—'Oh, I have religion'—'I think I have religion'—'I believe I have religion'—'I do believe'—'I do repent'—'religion is the best thing in the world'—'I have found it at last, though late.'—During the administration of the Sacrament of the Lord's Supper, he was uncommonly devotional, and rejoiced much in spirit, and gave glory to God, and Christ, 'who died to save him and all poor sinners.' The last words (or among the last) which he said to me, were, 'I hope I shall meet you in heaven.' My reply was, 'Be faithful unto death, and God will give thee a crown of life;' and I have no reasonable doubt but he is *now* wearing his heavenly crown. It was, indeed, the happiest death I have witnessed for many years.

"Our Sunday School, on the Episcopal plan, has succeeded beyond all expectation; we have above seventy scholars.

"Our church edifice will have the roof on in a few days, if it does not get too cold; but we have no funds *yet* to finish the interior of it."

To be continued.

COMMUNICATIONS.

For the Churchman.

VISIT TO THE RESIDENCE OF MR. COLERIDGE.

Messrs. Editors,—The anecdotes of Mr. Coleridge, contained in your last week's paper, have led me to refer to some memoranda made at the time of an evening spent with him at Highgate, in the summer of 1830, at the house of his amiable host Dr. Gilman,—and as these recollections tend to throw light, not only on the opinions of a celebrated man, but on the progress of a prevalent fanaticism in that country, they may not at the present moment be uninteresting. By appointment of a common friend an evening was named for the interview, though the caprice of ill health renders such engagements any thing but certain. But we were fortunate; after a few minutes' notice he descended and entered the room. His appearance was that of a man above sixty, in whom a strong constitution is struggling against some inward disease,—short in stature; of a powerful frame; with a large head, massive features, and full prominent eyes, powerfully expressive, but still with that dreamy character which though it may once have indicated merely the Poet, now seems to mark also the bewildering influence of opium. Such is his personal appearance. His address is courtly, his language highly polished, his voice deep and melodious, and his powers of conversation, or rather of talk, for he monopolizes the whole, may be said to be unequalled. The sentiments he utters are those of a lofty, imaginative, learned, yet wandering mind; often original, always striking, seldom thoroughly sound. The topics on which he converses he is willing to take from others, but left to himself, soon runs into a mystical religious vein. In his continuous flow of unrestrained talk, of which Mr. Van B. complains, Coleridge has too long been fixed, both by nature and habit, to be easily checked. No visiter pretends to do it,—they go not to converse, but to hear him talk. This habit, natural to him as a man of restless imagination,—has been confirmed by the adulatory silence of the circle by which for many years he has been surrounded. Himself an enthusiast of the highest stamp, he has been to those who flocked to his shrine as the sun to lesser luminaries, and has exercised over them that natural tyranny which belongs to superior minds. On one occasion, during this interview, this was displayed on a subject too sacred for a silent acquiescence in error, and drew forth an expostulation, which to my more venerating friend, seemed to partake both of rebellion and sacrilege. In the course of the evening, the Rev. E. Irving, who was one of our small circle, drew from his pocket a letter, and prefacing it with a call on Mr. C. to counsel him in his spiritual doubts as "being the man," said he, "from whom I have gained more wisdom than from all other men living," proceeded to read a communication just received from the celebrated Thomas Erskine, of Edinburgh, containing the particulars of the first wonderful effusion of tongues (as it was termed) in the family of the Campbells, near Greenock. The anxious inquiry of Mr. I. was—"How is this to be regarded?" Mr. Coleridge, to whom the subject probably was not new, being thus addressed as an oracle, answered with corresponding solemnity, and certainly without the ambiguity complained of in oracular responses of old. "Sir," said he, "I make no question but that it is the work of the Holy Spirit, and a foretaste of that spiritual power which is to be poured forth on the reviving Church of Scotland."—Though evidently in a circle of fanatics, who eagerly hailed the decision, I felt myself impelled to speak. "How," I asked, "does this accord with the Scriptural account we have of this matter? The gift of tongues was *then* a fulfilment of prophecy—an evidence demanded of the power of a risen Saviour—a gift essential to the performance of duty,—a miracle wrought to a reasonable and useful end: for though to the Jews the apostles seemed, as these may do, like men filled with new wine, yet by the Parthians, the Medes, and Elamites, "they were heard to preach in their own tongues the wonderful works of God." But in this, which you say is its counterpart and revival, the miracle, if it be one, is to no object and no end, for neither those who speak nor those who hear understand what is uttered. How then shall we dare to attribute to the wisdom of God what would seem to be unworthy of a reasonable man?" To this protestation he listened respectfully, though evidently unwillingly, and immediately replied—"Was not the case the same in the apostles' days? Doth not St. Paul indicate the fact when he says, 'He that speaketh in an unknown tongue, speaketh not unto men but unto God, for no man understandeth him; howbeit in his spirit he speaketh mysteries?' And is not the whole of St. Paul's argument in the 14th chapter of 1st Corinthians, founded upon the supposition that the saints often spoke in tongues which no man understood?" Pressed again by its incongruity with Scriptural facts, more especially with the record of the first day of Pentecost, he finally cut short the argument with denying the genuineness of the chapter that contained it; and concluded with reiterating his first assertion. "These events," said he, "in my opinion, are nothing less than the outpouring of the Spirit, promised in all ages to the Church, and long withheld from the deadness of its faith." To which I ventured to reply, that I should rather fear they were the results of that spirit of delusion, against which we were forewarned, and which in every age of Christianity has led astray weak and enthusiastic minds, bringing upon the Church disgrace and error, and leading its votaries too often into impiety, vice, and insanity. Such, Messrs. Editors, is Mr. Coleridge, and such are some of his wild opinions. In speaking of his residence at Dr. Gilman's, it is observed by Mr. Van B. that Coleridge is "an exile from what should have been his home."—Now as this implies some reproach in a quarter where none is merited, I think it proper to add, that his habits early deprived him of the comforts of a home, and not himself only, but a wife and daughter, who both found refuge under the benevolent roof of her brother-in-law, Robert Southey, by whom the daughter was educated, until when grown up to be one of the loveliest as well as most learned women of England, she became the wife of her cousin, the nephew of the Bishop of Barbadoes, and author of "A Six Months' Tour in the West Indies." Seventeen years ago Dr. G. found him in the last stages of intemperance,—with a liberality and kindness that do him infinite honor, took him into his family as a temporary patient, redeemed him by degrees from his worst excesses, restored him to self-respect, and swayed alternately by pity and admiration, renewed from time to time his temporary invitation, until he has at length become domiciliated in the only home it may almost be said he ever had. The character of Coleridge has been from his youth marked by an eccentricity and waywardness unfavorable to domestic life. While at the University, as related to me by Sir W. Scott, he took it in his head to enlist as a soldier—joined a travelling regiment, and was marched down to Bath, where standing sentry one day at the door of a public Hall in which a concert of sacred music was to be performed, a discussion arose in his hearing upon some abstruse point of ancient metre. The raw recruit hereupon remembering his scholarship, and forgetting his profession, burst into the argument with a torrent of learned quotations from the ancient critics and tragedians, and was running on in his boundless vein, when his eye caught that of his officer fixed in astonishment upon him. This recalled him to recollection—he shouldered his musket and resumed the sentinel—but his occupation was gone; his captain the next day summoned him before him, heard his story, and sent him back to a more appropriate duty. He quitted the University if not an infidel a reviler of all government;—in conjunction with Southey and Lovel planned an emigration into some distant wilderness, that they might organize anew the social system. In preparation for this plan, these Utopian brothers married three sisters, by whose good sense, probably, it was abandoned. But in other respects their fate was different. Lovel died early, Southey ripened into truth and religion, and consecrated his noble powers to the noblest ends; but Coleridge continued a wanderer and a lecturer of evil principles, until at length he worked himself into a mystical Christianity through the mazes of German philosophy. His opinions are therefore a medley,—a poet by nature and a scholar by education—with a vein of piety from early instruction, (for he was the son of a clergyman, and brought up in the Blue Coat School,)—yet in some sense an infidel by long habits of presumptuous reasoning—an Oxford student and a German mystic, and these all blended amid those flashing halos of light which opium diffuses over the understanding, and poured forth with untiring energy in the deep and continuous flow of a rich and mellow voice,—imagine this, and you have the picture of Coleridge and his conversation. Add to this, that the look out of his eyes is that of a man who sees visions. When asked by Sir W. Scott whether he believed in ghosts? "No," said he, "I have seen too many of them to believe in them." His metaphysics are not, as the letter writer repeatedly asserts, original,—the distinction he speaks of between reason and the understanding is the very basis of the Kantian Philosophy, from which Coleridge drew it, though, as acknowledged with great naiveté by him, it was a sealed book to him, till opium had opened his eyes to comprehend it. But with all his errors, Coleridge both was and is a wonderful man.—"Sir," said Edward Irving to me after this interview, "his words sink into my mind like seeds into the ground, they grow up afterward, I know not how, and bear fruit."

M.

For the Churchman.

A WORD IN SEASON.

Messrs. Editors,—Your columns, for some weeks past, have, in a measure, been occupied by statements and appeals on the subject of ministerial education in our Church. In the face of such facts and appeals, the Church can hardly remain indifferent to the pressing importance of the subject. She has been called to action; and her duty has been made too plain, the guilt of inactivity too clearly manifested, to admit of hesitancy on the part of any who profess an interest in the cause of Christ. No doubt can now remain *what* is to be done:—sufficient means must be provided at once for the support of those who would enlist themselves in the service of Christ and his Church. Neither can there be a difficulty upon the question, *by whom* it is to be done:—every congregation, every minister, every individual Christian has a part to perform; and they must do it to the very utmost of their ability.

The only question which can arise is, *How* we shall do it? *By what system* we shall regulate our efforts? And in reference to this point, I would suggest to your readers a few brief hints.

The exigences of the case plainly require that system of operations to be adopted which shall promise the greatest *efficiency* and *promptitude.* The waste places of the Church are numerous and multiplying. She needs a larger increase of laborers than we fear will be found under any circumstances ready to engage in her services; and she needs them at once. It becomes her, therefore, to beware of diminishing, even in one single instance, the number of offered laborers. In such circumstances, the plan which others have adopted before us, and adopted successfully, to give a pledge of patronage to all who shall apply with proper evidence of worthiness, is the only safe and judicious one. So long as we keep up in the minds of any, by a more limited system of operation, the fear of disappointment, we repel applicants, and diminish greatly the amount of good which may be effected. Let the faith of the Church be pledged then, that she will prove a careful foster-mother to *all* who shall desire, and shall be found worthy of her adoption. Let her members be called upon to redeem the pledge:—and never fear but in such a cause God will put it into the hearts of his people to answer the call.

It is plain that this plan will be inconsistent with a system which has hitherto prevailed, of Permanent Scholarships. Be it so. In view of the facts which have been presented to the Episcopal public, it pains me to think that this system has ever to such an extent, and for such a time, prevailed. It seems to be inconsistent at once with the dictates of worldly wisdom, and the principles of that wisdom which is from above.

How little good have the funds which have been treasured in Permanent Scholarships effected, compared with what they might have accomplished, had they, with proper faith in God, and dependence on his blessing, instead of being put to usury, been cast upon the waters! A little calculation will suffice for proof. The principal of a Permanent Scholarship, is, I believe, about $2500; yielding to the beneficiary an income of $125. As the course of Seminary study is three years, one of these scholarships, supposing it to have been established six years ago, will have supported until now two students. The fruits of this sum then, thus vested for six years, would be two ministers of Christ, one of whom has been laboring three years, and the other just prepared to begin. Now look what would have been the fruits, had another kind of investiture been made. Suppose these $2500, given six or seven years ago, to have been put into immediate use: allowing the same support as before to each student, viz. $125 per year, or $375 for the whole term, this would very nearly have provided for seven students, and fitted them for admission to the ministry three years ago:—seven instead of one! Allowing but 500 souls to the care of each minister, here would be 3000 souls provided with spiritual food, who by the present system have been left famishing. Supposing that as an average the labors of each minister in the course of three years, would result in the addition of but ten sincere believers to the number of Christ's faithful people, here would have been sixty immortal souls, taken from among the children of wrath, and made heirs of glory eternal. I stop not to mention the Sunday Schools they would have been the means of establishing,—nurseries for the Church and for heaven,—nor the large amount of temporal happiness which by the healthful influence of the presence and instruction of Gospel ministers would have been secured. If this were the last we heard of our investiture, if this were all the fruits of our $2500 thus bestowed, I would say, It has been well done;—the investiture has been wisely made: God has been glorified, and man blessed. But this would not have been the last of it; this is only the interest we would have gained; and the principal, though not invested in bank or funds, would still have been secure. If it had been expended on these young men by way of loan, they would probably have now been able to have refunded the amount; and our principal would thus be the same as when we commenced. But objections, and perhaps valid objections have been made to the loaning system. I will not recommend it. Suppose the money to have been given. According to all reasonable calculation, at least three out of the seven who were aided, would by this time have acquired such a proper influence over their people, and given them such proper views of Christian duty, as to induce them in their turn to provide for the support of a beneficiary. Men who, like them, had themselves experienced the benefits of such efforts, would be far the most likely to engage and to succeed in them. Here, then, would be three students supported out of this $2500, in addition to all the good it had done before,—itself a triple interest, as well as a certain pledge of greater things for the future. Would not this have been the wiser investiture?

Plain worldly wisdom thus plainly recommends to us an immediate appropriation of all the funds which can be obtained, to the specific purpose of Ministerial Education. Let every congregation then which can (and what congregation is there which cannot?) contribute the sum heretofore required for a Permanent Scholarship, cast it at once, with as much more as possible, into this treasury of the Lord. It is wanted now:—it will be doubly useful now:—let it now be given and employed.

But a word more in relation to the principle on which this system of Permanent Scholarships is founded. Is it not opposed to the principles of heavenly wisdom? Is it not plainly *want of faith*, and distrust of Providence? What else but this could have occasioned this hoarding up of treasure which was wanted at once,—this taking thought for the morrow, when the wants of to-day are not supplied? It is doubting the security which God has given us in his word, that whatever is lent to him shall be certainly repaid. It is doubting that God would put it into the hearts of his people, the next year as well as the present, to care for dying souls,—to supply his empty treasuries. It is distrusting the sufficiency of the resources of our Heavenly Master, while engaged as stewards in appropriating his bounties to their proper objects. It is time for us to have more faith, more dependence on divine aid; to throw ourselves more entirely than we do on the resources and the providence of the Almighty. If we will not regulate our private affairs by this principle of faith in the providence of God, let us at least follow the commands of our Saviour, when engaged in enterprises tending to his glory. "Lay not up for yourselves treasures upon earth; but lay up for yourselves treasures in heaven." Let not the security of the Church rest in hoarded wealth, but in the stability of her foundations, and the multitudes and zeal of her members. Let her treasures be not in this world's goods, but in the great company with which her pious and unfailing exertions shall people heaven.

God will never suffer the wants of his Church to exceed its resources. If those wants are not supplied, the cause must be sought only in the unfaithfulness of its members. Let me conclude by asking, *Shall that guilt be ours?*

An Episcopalian.

THE CHURCHMAN.

SATURDAY, APRIL 7, 1832.

ONEIDA INDIANS AT GREEN BAY.

MEETING OF EPISCOPALIANS.

We beg leave to call the particular attention of our readers to the following interesting notice. A full meeting can only be secured by a sense of *individual* interest and responsibility.

The Committee of the Protestant Episcopal Church for Propagating the Gospel in the State of New-York, having had their attention particularly directed toward that part of the former objects of their care which comprises the Oneida Indians who have removed from this State to Green Bay, are anxious to bring the case of those Indians distinctly before the Episcopalians of this city. They are members of the Protestant Episcopal Church, and received repeated assurances from the late Bishop Hobart, that their removal should not separate them from the Christian care of this diocese. They reside at an inconvenient distance from our general missionary establishment at Green Bay, and greatly need a special effort in their behalf. **A Chief of their tribe, and the Rev. Eleazer Williams, formerly their Missionary at Oneida-Castle in this State, who has officiated for them at Green**

Bay, and whom they are very desirous of having permanently settled as their Missionary, are now in this city. The Committee propose having a meeting of those who are friendly to the object, in Christ Church, this evening (Saturday,) at half past 7 o'clock; when the circumstances and claims of those Indians will be stated and urged by a member of the Committee, and farther enforced in his own language and through an interpreter, by the Oneida Chief.

BENJAMIN T. ONDERDONK,
THOMAS LYELL,
JOHN M'VICKAR,
JONATHAN M. WAINWRIGHT, } *Com.*
JOHN ONDERDONK,
THOMAS L. OGDEN,
BENJAMIN M. BROWN.

ADVANCE PAYMENT will, we are requested to inform the patrons of the Churchman, secure to them a saving of half-a-dollar on their year's subscription. All who do not pay *within one month* from the time of ordering the paper, or of the commencement of their second year's subscription, will, without exception, be charged at the rate of THREE DOLLARS *per annum*.

COLERIDGE.—Our readers will feel with us no common obligation to the author of the interesting communication in to-day's paper, relative to this distinguished student. The fact that our correspondent was present at the first development of those views of the notorious Edward Irving, as to miracles and the so-called gift of tongues, which have since led him and his deluded adherents to such wild extremes, is peculiarly interesting. The strong confirmation given by the present article to the remarks lately quoted by us from the Vermont Chronicle, is easily perceptible.

FRANKLIN AND WASHINGTON ON THE INFLUENCE OF RELIGION IN POLITICS.—From the columns of the New-York Observer, (into which the article had been copied from the Daily Advertiser,) we derive the following precious morsel of history, illustrative of the views and feelings of the men to whom, under GOD, we may ascribe whatever we now enjoy of civil liberty and prosperity.—May their spirit rest upon their successors in the arduous and responsible task of governing a free people! May the day never come when the blessing of the Fountain of wisdom and strength shall be set at nought by our legislative bodies or civil rulers!

The narrative is from the mouth of a member of the Convention in which the Constitution of the United States was framed, committed to writing by a friend. The narrator describes at length the difficulties attending the discharge of the important duties of that body, particularly those arising from the settlement of the basis of representation. It had been resolved, one day, that the Senate, as well as the House of Representatives, should be constituted by a representation proportioned to population. The next day, the delegates from the four lesser States (Rhode Island, Connecticut, New-Jersey, and Delaware,) had asked a reconsideration, with the alternative of their secession unless a modification should take place. Great excitement had been produced by this measure. FRANKLIN, who had voted with the majority, at length gained the floor, and after expressing his great anxiety as to the result of the unexpected measure of the minority, concluded—

"I am convinced that it is a subject which should be approached with caution, treated with tenderness, and decided on with candor and liberality. It is, however, to be feared, that the members of this Convention are not in a temper, at this moment, to approach the subject on which we differ in this spirit. I would therefore propose, Mr. President, that without proceeding further in this business at this time, the Convention shall adjourn for three days, in order to let the present ferment pass off, and to afford time for a more full and dispassionate investigation of the subject; and I would earnestly recommend to the members of this Convention, that they spend the time of this recess, not in associating with their own party, and devising new arguments, to fortify themselves in their own opinions; but that they mix with members of opposite sentiments, lend a patient ear to their reasoning, and candidly allow them all the weight to which they may be entitled; and when we assemble again, I hope it will be with a determination to form a Constitution, if not such a one as we can individually, and in all respects approve, yet the best, which under existing circumstances, can be obtained." [Here the countenance of Washington brightened, and a cheering ray seemed to break in upon the gloom which had recently covered our political horizon.] The Doctor continued, "Before I sit down, Mr. President, I will suggest another matter; and I am really surprised that it has not been proposed by some other member at an earlier period of our deliberations. I will suggest, Mr. President, the propriety of nominating and appointing before we separate, a Chaplain to this Convention, whose duty it shall be uniformly to assemble with us, and introduce the business of each day, by an address to the Creator of the universe, and the Governor of all nations, beseeching Him to preside in our council, enlighten our minds with a portion of heavenly wisdom, influence our hearts with a love of truth and justice, and crown our labors with complete and abundant success!"

The Doctor sat down; and never did I behold a countenance at once so dignified and delighted, as was that of Washington, at the close of this address; nor were the members of the Convention, generally, less affected. The words of the venerable Franklin fell upon our ears with a weight and authority, even greater than we may suppose an oracle to have had in a Roman Senate! A silent admiration superseded, for a moment, the expression of that assent and approbation which was strongly marked on almost every countenance: I say almost—for one man was found in the Convention, Mr. ——, of ——, who rose and said, with regard to the first motion of the honorable gentleman, for an adjournment, he would yield his assent; but he protested against the second motion, for the appointment of a Chaplain. He then commenced a high strain of eulogium on the assemblage of wisdom, talent, and experience, which the Convention embraced—declared the high sense he entertained of the honor which his constituents had conferred upon him, in making him a member of that respectable body; said he was confidently of opinion that they were competent to transact the business which had been intrusted to their care; that they were equal to every exigence which might occur; and concluded by saying, that therefore, he had not seen the necessity of calling in foreign aid!

Washington fixed his eye upon the speaker with a mixture of *surprise* and *indignation*, while he uttered this impertinent and impious speech!—and then looked around to ascertain in what manner it affected others. They did not leave him a moment to *doubt*—no one deigned to *reply*, or take the smallest notice of the speaker,—but the motion for appointing a Chaplain was instantly seconded, and carried;—whether under the *silent disapprobation* of Mr. ——, or his *solitary negative*, I do not recollect. The motion for an adjournment was then put, and carried unanimously—and the Convention adjourned accordingly.

The result was, three days of harmonious and conciliatory intercourse, a renewed session free from animosities, and the final settlement of the matter in dispute on its present firm and equitable basis.

DENOMINATIONAL SOCIETIES.—In a late number of 'the Presbyterian,' a proposition for a 'Presbyterian Tract Society' was presented by a correspondent, and its adoption warmly seconded by the Editor of that paper. 'The Philadelphian,' of the last week, thus remarks upon a communication designed to discountenance the project of a denominational society, and cast ridicule upon it.—Truly Episcopalians are daily more and more justified in the course they have pursued, both by their own experience, and by the testimony of those by whom they have been denounced!

"When the American Tract Society," says Dr. Ely, "first went into operation, we did not think it practicable for the different denominations concerned in that institution to unite in such a multitude of publications of a truly evangelical cast as they have issued. We have been agreeably disappointed. That Society ought not to send forth any tract hostile to the peculiarities of pious Episcopalians, Methodists, or Baptists: and yet, all Presbyterians must think it very desirable to circulate freely concise treatises, in opposition to prelacy, immersion, and every system of doctrine which opposes what they believe to be the truth. It is a matter of little moment whether these treatises are sent to the world in the form of discussions in newspapers, magazines, and pamphlets, or in tracts. For our part, we should be glad to find some of our wealthy Christians in the Presbyterian Church repeatedly publishing and distributing gratuitously some well-written tracts on the Scriptural warrant for Presbyterian ordination, and church government; on the mode, and subjects, of Christian baptism; on predestination, election, and the perseverance of saints; on sinless perfection; on regeneration and its effect, the commencement of spiritual life; on the defects of Congregationalism; and on the manifold absurdities of *Old Hopkinsianism*. In the form of a newspaper, however, religious treatises may be most widely diffused, at the cheapest rate of postage, and with the greatest probability of their being read."

GOOD OPINION—CARRIER'S NEGLECTS.—In theory and in practice, *puffs* are our aversion. The fact that the following note was unsolicited, unexpected, and in fact handed in as *a complaint*, sufficiently distinguishes it from that odious and worthless description of machinery. We like the ground on which our friend puts his commendation, and the reason for which he wishes to be regularly served. *Apropos* of such wishes,—our subscribers have had occasion to express them much more frequently than we desire, or had any reason to anticipate when making our arrangements. They may depend upon careful endeavors on the part of our publishers to prevent such occasion as much as may be, for the time to come.

"*Gentlemen*,—I have not been served with the Churchman for the last two weeks, which I very much regret, as I consider it one of the most valuable and interesting publications for family reading—especially where there are children, who would otherwise look up some other kind of light reading, and perhaps novels. I should be pleased to be punctually served for the future, which no doubt you intended should be done, but presume it is owing to the neglect or inadvertence of your carrier. I am sorry thus to trouble you with a complaint, presuming this hint will be sufficient to correct it."

LITERARY.

RARELY have we met with an announcement in the literary world that has given us more pleasure than the following, from the 'New-York Observer.' The contemplated work will furnish to the Christian combatant a complete armory for the overthrow of skeptical opposition, and infidel quibbling and perversion,—coming up, as it will, to the full extent of modern discovery and science.

VALUABLE WORK EXPECTED.—We learn from the London Congregational Magazine for February, that the late reverend and right honorable the Earl of Bridgewater, in his last will and testament, directed his trustees to lay out and invest in the public funds the sum of eight thousand pounds, to be paid to some person or persons who should be appointed by the President of the Royal Society, to write and publish a work on the Power, Wisdom, and Goodness of GOD, as manifested in the Creation; illustrating such work by all reasonable argument. For the purpose of acquiring the most able assistance, the late President of the Royal Society was induced to request the aid of the Archbishop of Canterbury and the Bishop of London. With their concurrence, after much deliberation, the work has been placed in the hands of the following gentlemen, and it is arranged that Mr. Murray shall publish, in a series of treatises, "*The Theology of Natural History*," as follows:

The Mechanism of the Human Frame, Sir Charles Bell.

On Geology and Mineralogy, Rev. Dr. William Buckland.

The Adaptation of External Nature to the Moral Condition of Man, Rev. Dr. Chalmers.

The Adaptation of External Nature to the Physical Condition of Man, Dr. John Kidd, M. D.

The Habits and Instincts of Animals, Rev. William Kirby.

Chemistry and Meteorology, Dr. Prout.

Human and Comparative Anatomy and Physiology, and Vegetable Physiology, Dr. Peter Mark Roget.

Astronomy and General Physics, Rev. William Whewell.

WE are glad to find in a late number of the London Literary Gazette, the prospectus of a new monthly religious periodical, under the title of *The British Magazine, and Monthly Register of Religious and Ecclesiastical Information, the State of the Poor, Progress of Education, &c.*; to be edited by the Rev. HUGH JAMES ROSE, whose truly indefatigable pen seems to leave no way of exerting influence on the community untried. As might be expected from its editor, the new periodical will be devoted entirely to the true interests of the Church of England. "The proprietors feel," says the prospectus, "that they could not gain credit with reasonable men, by professing that the management is intrusted to persons having no fixed opinions on matters so important as those which will be treated of; they have, therefore, no hesitation in stating, that the Magazine is in the hands of persons belonging to the Church of England: nor in avowing their conviction, that while every sect has its journal, great advantage and convenience would arise to the members of the Church of England, if they, too, had theirs—that is to say, if they had a journal which should not seek for discussions of matters where Churchmen differ, but rather give them a point of union on matters where they agree, and a means of promoting their common cause."

The British Magazine, as the title purports, will not be exclusively theological, but will comprise other topics more or less directly connected with public improvement. The first number was to appear on the 1st of March. Price 2*s*.

Origines Liturgicæ; or, Antiquities of the English Ritual, and a Dissertation on Primitive Liturgies. By the Rev. W. Palmer, M. A. 2 vols. 8vo. Oxford, 1832.

THE want of such a work as this has long been felt by every intelligent clergyman, and by many lay members of the Church of England;—by all, in fact, who are Churchmen and Christians in more than the name. All such must wish to know something of the original sources of that admirable form of words, which is, perhaps, as it stands, the most perfect human composition, and which nothing but the habit of constant use and familiarity prevents from being more often noticed and admired. This want appears to be exceedingly well supplied by the work before us; and much credit is due to the author for his diligent and useful research, and the judicious manner in which he has condensed the valuable information he has collected at the expense of some years of laborious investigation.

A few extracts from the preface will better explain the nature and plan of the work.

"Such topics are, in fact, connected with much that is important; for he who is acquainted with the principles and practice of early times will best comprehend the purport of our rites. The English Prayer-book was not composed in a few years, nor by a few men: it has descended to us with the improvements and the approbation of many centuries: and they who truly feel the calm and sublime elevation of our hymns and prayers, participate in the spirit of primitive devotion. The great majority of our formularies are actually translated from Latin and Greek rituals, which have been used for at least fourteen or fifteen hundred years in the Christian Church; and there is scarcely a portion of our Prayer-book which cannot in some way be traced to ancient offices. Most of our ritualists have noticed these circumstances; but, with the exception of Nicholls, who printed the originals of many of our collects from the Sacramentary of Gregory, no one, I believe, has yet published any part of the English Offices in their original languages.* My own attention was called to this fact when, in the course of preparation for holy orders it became my duty to study our Ritual; and while I was endeavoring to ascertain the precise meaning of some expressions, I experienced such difficulties in referring to the originals, as induced me to seek some commentary resembling that which the reader has now before him, and subsequently to resolve, as far as was in my power, to supply the deficiency. The propriety of such an undertaking does not, I am happy to say, rest on my opinion alone. The late Bishop of Oxford (Dr. Lloyd), whose authority should have weight on such a subject, was so convinced of its expediency, that he was himself collecting materials for the purpose, which he intended to publish so soon as his avocations should permit. His lordship's collections were entered on the margin of a folio Prayer-book, in the library given by Dr. Allestree for the use of the Regius Professor of Divinity in this university; and having been kindly permitted to compare them with the results of my own investigations, I have derived from them several valuable observations, which are acknowledged in their proper places."

[* On our first page will be found the originals of several of our devotional forms, from Blunt.—*Editors Churchman.*]

The following new works are announced. *A History of the Church of England*, by the Rev. T. Vowler Short, B. D.

Conjectures concerning the Patriarch Job, his Family, the Time in which he lived, and the Locality of the land of Uz; by the Rev. Samuel Lysons, B. A.

A Rhyme Version of the "Liturgy" Psalms; by Henry Gahagan, Esq., M. A., Christ Church, Oxford, dedicated, by permission, to the Archbishop of York.

The University of Oxford is publishing a complete edition of the *Works of Archbishop Cranmer*; an edition of the *Works of the Rev. Francis Bragge*, (the writer on the Parables and Miracles;) and a new edition of Bishop Douglas' *Criterion, or Miracles Examined*.

OBITUARY.

DIED, at Charleston, S. C., on the 13th ult., the Rev. EDWARD RUTLEDGE, late Professor of Moral Philosophy in the University of Pennsylvania.

If on any occasion it may be deemed not improper to utter the language of commendation over the departed, it is when the possessor of piety which warmed by its example, and of talents consecrated to GOD, has been laid in an early grave. The solemn warnings of death, (solemn at all times, and under all circumstances,) become more deeply impressive, when we are called to look upon his victim, not among those whose whitened locks and tottering steps had been gradually preparing us to expect the closing scene of their pilgrimage; but among those who, having just reached the maturity of a healthful manhood, and giving rich promise of a long life of usefulness, are suddenly brought to the close of a career which, to human apprehension, seemed but to have begun.

To the mournful feeling common to all in the contemplation of such an event, there is superadded, in the mind of the Christian, a holy awe produced by the mysteriousness of a dispensation, which, disappointing the foresight of human expectation, is solemnly proclaiming the wholesome caution, "BE YE ALSO READY."

In the lamented death of our reverend brother, recorded at the head of these remarks, we have found an occasion not unmeet for the application of the preceding reflections; and we cheerfully insert the following tribute of affectionate remembrance, which has been penned for us by one who 'knew him long, and loved him well.'

The most prominent feature in the character of Mr. Rutledge, was an unpretending disposition. There have been few men less disposed to assume than he was, and the estimate which he formed of himself was far lower than that formed by his friends. He was constitutionally amiable. If ever a gentle and a kind heart rested in a human bosom, there was such a one in the bosom of Edward Rutledge. Respect for the feelings of others was a part of his nature. Controversy was painful to him; he entertained opinions for himself, but obtruded them on no man. He would maintain his view of truth, when truth was assaulted, but it was with an absence of all bitterness. He commonly, on disputed points, said no more than was necessary to bear witness to what he thought true, being ever of opinion, that to love his fellow-beings was more pleasant and more profitable, than to dispute with them. He had a sacred regard for the characters of other men. In the course of a long and most intimate friendship, the past enjoyments of which are now endeared to the writer of these remarks by many pleasant, though mournful recollections, it is not remembered that he ever heard his friend speak ill of a human being; and often, very often has he witnessed the generous warmth with which he stepped forward to defend the absent, when attacked, and interposed to shield their motives and their actions from unkind or harsh constructions. His piety partook of the unpretending character of his nature, and was of an early origin. He had in intention devoted himself to the Christian ministry from boyhood. Of the fidelity with which he performed the duties of a parish priest, the best evidence is to be found in the affectionate remembrance of his ministrations, retained by his former parishioners, in Stratford, Ct. He had an especial love for the poor. His prayers, his purse, and his advice, were ever at their service. The writer of this sketch cannot but remember the oft-repeated expressions of satisfaction in which he would declare the high gratification received on the Lord's day, when he had been ministering to the spiritual wants of some poor and destitute congregation. His situation during the latter part of his life, as a professor in the University of Pennsylvania, afforded him frequently such opportunities of doing good. More than once has he declared, that his conscience would not permit him to abstain entirely from preaching while his health continued; and though he could not have a congregation under his exclusive charge, yet there was seldom a Lord's day on which he did not preach; and in this mode he rendered, and always gratuitously, important services to destitute congregations, which were gratefully acknowledged in the reports of the "Society for the Advancement of Christianity in Pennsylvania."

He met death with the calmness and composure of a Christian; and among the last words he uttered, were those calling on friends around him to bear witness that his sole hope and dependence was in the atoning merits of the Lord JESUS CHRIST.—To sum up his character in a single phrase, Mr. Rutledge was a Christian gentleman.

L.

INTELLIGENCE.

DOMESTIC.

CONFIRMATIONS.—In St. Thomas' Church in this city, on the 25th March, 51 persons were admitted to this rite, by the Bishop of this Diocese;—and also 40 persons on the 1st instant, in All Saints' Church.

CLERICAL CHANGES.—The Rev. Alonzo Potter, Professor in Union College, having produced the canonical testimonials, has become a Presbyter of this Diocese.

We learn with much pleasure, that the Rev. Chauncey Colton has so much improved in health, as to permit his acceptance of a call to Trinity Church, Washington, vacant by the resignation of the Rev. H. V. Johns.

Episcopal Recorder.

The Rev. C. S. Hedges, of the Diocese of Virginia, has accepted a call to St. Luke's Parish, Isle of Wight county, in that state.—*Ib.*

SUMMARY.

DOCTOR WHATELY,

the newly-appointed Archbishop of Dublin, on being offered his high situation, is said to have replied, by letter, that the emolument of the situation was not his inducement for accepting it; that he did not know what the amount of the revenue of the see might be, but that it was his wish that it might be reduced to the *lowest* sum which might be supposed sufficient to maintain the respectability of the office. This proposal was met on the part of government by a declaration that the annual income of the Archbishopric would not admit of any reduction, being barely adequate to the expenditure required. All comment on the transaction would be superfluous.*

Bath Chronicle.

* We must be permitted to make our little comment, however, upon this interesting article. Archbishop Whately has EVER been one of the most benevolent and disinterested of men. The appointment of this highly talented and zealous Divine, totally independent of his political opinions, and only arising from his extraordinary learning, and attainments, is as creditable to Earl Grey, as it is honorable to the Doctor. Ireland must be materially benefited by the exertions of such a Prelate.

Barbadian.

The preposterous absurdities of Mr. West, are still unchecked and growing. We gave at the time of its formation, (in our 23d number,) the statement of the principles adopted by the sect over which this infatuated, and we must think bad man presides. Conceit of prepossessing personal qualities, a vicious ambition and a recklessness of consequences, have marked his course throughout. The (New-York) 'Atlas' furnishes us a notice of late proceedings of Mr. West and his associates, at Liverpool. It is as follows:

Primitive Episcopal Church.—Many of our readers will feel an interest in learning the progressive history of this new denomination. We find the following notice in a Liverpool paper of 24th ult.

On Wednesday se'ennight, the Church of All Saints, in Grosvenor-street, was consecrated by the Rev. T. R. Matthews, D. D., one of the Bishops of the Primitive Episcopal Church. The Rev. George Montgomery West, who is also a Bishop of this Church, read the Morning Service, after which he robed himself in the full costume of his office, and, together with Bishop Matthews, read the consecration service at the altar. After an appropriate sermon from Colossians i. 19, Bishop Matthews addressed a number of individuals who were candidates for holy orders, and they were then admitted to the order of Deacons. The "Primitive Episcopalians" reject the Thirty-nine Articles, and have compiled a code of doctrine in their stead. A Prayer Book for the use of the body is now in the press. The Church of All Saints is the mother Church in this country; but the Hebrew congregation of Christian Israelites, who have been accustomed to meet in Sir Thomas' Buildings, have joined the new connexion, and their place of worship was consecrated on Friday, by Bishops Matthews and West.

Barbadoes.—It appears from an official statement published in an Antigua paper, that the loss of lives in the island from the hurricane on the 11th of August last, amounts to the following, viz. *killed*, whites, 247; colored, 65; slaves, 1165—total, 1477. A large number beside were wounded, of whom more than a hundred died. It is stated, also, that this report does not give the whole extent of the loss, as many persons refused or neglected to report these losses, and that the whole number of deaths may be stated at about 2500.—*Bost. Rec.*

ACKNOWLEDGMENTS.

NEW-YORK PROT. EPISCOPAL MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Missionary Society, acknowledges the receipt of the following sums, viz:—

1832.	*To the Disposable Fund.*	
2d April.	From "*An Aged Member of the Church*," per Thomas N. Stanford, Esq.	$20 00
4th April.	From the Female Missionary and Education Society of St. George's Church, New-York, as a donation,	50 00
	To the Permanent Fund.	
"	From the Female Missionary and Education Society of St. George's Church, New-York, to advance the Rev. James Milnor, D. D., the Rector of said Church, from the rank of *a Life Director* to that of *a Patron*,	50 00
		$120 00

BENJAMIN M. BROWN, *Treasurer*,
No. 61 Water-st., & No. 128 Bowery.

5th April, 1832.

PROTESTANT EPISCOPAL PUBLIC SCHOOL.

The subscriber acknowledges the receipt of the following books, for the Library of the New-York Protestant Episcopal Public School:—

From the Society for Promoting Religion and Learning—Eight Volumes of Parish Library.
Ravenscroft's Works, 2 vols.
Whately on St. Paul.
From a friend—
Four Volumes Devotional Testament, with notes.

J. MCVICKAR.

GREEN BAY MISSION.

THE Treasurer of the Green Bay Mission Fund acknowledges the receipt of *Fifty Dollars*, contributed by the Female Missionary and Education Society of St. George's Church, New-York, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church; *twenty dollars* thereof as a donation, and *thirty dollars* (to be repeated hereafter annually,) for educating an Indian youth at Green Bay, to be named JAMES MILNOR.

JAMES SWORDS, *Treasurer*
Green Bay Mission Fund,
5th April, 1832. 127 Broadway, N. Y.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending April 5th, from the following persons, viz:—

Rev. Paul Trapier—Edward Newton—Thomas Robinson—H. & E. Phinney & Co.—L. H. Young—Coale & Littell—A. C. Magruder, Esq.—Rev. S. Johnson—Rev. E. Ballard—Rev. S. K. Brunot—J. Bryan—L. Hartman—E. Carroll—Chas. Marvin—M. M. Quackenbos—J. Peacock—J. Dater—Salmon Smith—Rev. G. L. Hinton.

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending April 5th, to the following persons, viz:—

Wm. S. Parker, Troy, one parcel, per steam-boat Ohio—G. Rowland, Norfolk, one parcel, per schr. Norfolk—Thos. Robinson, Norwich, Ct., one parcel, per steam-boat Gen. Jackson—R. T. Thom, Fredericksburgh, one parcel, per schr. Branch—Joseph Logan, Lexington, Ky., per Mr. Berryman, No. 166 Pearl-st. New-York—Mr. Hart, one parcel, care of Cushman & Falkner, 188 Pearl-st.—Latimer & Co., Philad., one parcel, per J. Leavitt, N. Y.—Rev. Wm. D. Cairns, Wilmington, N. C., one parcel, per schr. Ann Smith—Steel & Faxon, Buffalo, per N. & G. White, N. Y., one parcel.

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Dec. 10, 1831.

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Newburgh, Nov. 5th. 1831. eot. tf.

PUBLICATIONS BY THE PRESS.

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⁂ The character of the series of works by this designation appears from the paragraph in the Third Annual Report of the Press.

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VOL. II. (Standard Works.) Apostolical Preaching Considered. By Bishop J. B. SUMNER; author of "A Help to Family Instruction, &c." (Vol. VII. of this Series.) With Preface, Notes, and Index, by the same.

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VOL. X. The Protestant Kempis; or Piety without Asceticism; containing extracts from the works of Scougal, Charles How, and Cudworth.—With Notes, by Bishop Jebb, of Limerick, Ireland.

THE TRACT.

Go, little messenger of peace,
  Upon thy journey go;
Bid Zion's kingdom still increase,
  And wide its shadows throw:
Till they who never knew the way,
  And they who slight it known;
No more to paths of error stray,
  But live to God alone!

Go, little messenger of peace,
  Upon thy journey go;
Bid the loud laugh of folly cease,
  The tear of sorrow flow:
Tell all, who have not sought the Lord,
  Nor trusted to his grace,
That they who will not hear his word,
  Shall never see his face!

Go, little messenger of peace,
  Upon thy journey go;
From Satan's bonds the soul release,
  Which pines in hopeless wo:
The sinner's troubled breast to calm,
  To ease the mourner's care,
In Gilead, say, there is a balm,
  A great Physician there!

And O! on him, whose feeble hand
  Thy little pages penn'd,
May every grace, by Heaven's command,
  In gentle showers descend!
That if on sin's deceitful waves
  The wandering bark he stay,
He may not, while he others saves,
  Himself be cast away! *(Cincin.) Standard.*

DOCTRINAL.

THE GODHEAD OF CHRIST.

There are passages in Scripture, about the meaning of which there is no dispute, from which the Godhead of Christ may be unanswerably demonstrated. The passages to which we allude are none other than those in which the most supreme pre-eminence and majesty are ascribed exclusively to God the Father. He is called by St. Paul, "*The King eternal, immortal, invisible.*[*] *The King of kings, and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see.*"[†] The same great truth, that God the Father, has never manifested himself to human sense, is no less expressly asserted by our Lord himself, and by his evangelist St. John, in language which supplies us with the only key to this otherwise inexplicable difficulty. It is of the Father, by name, that our Lord declares to the Jews, "*Ye have neither heard his voice at any time, nor seen his shape.*"[‡] And again, "*Not that any man hath seen the Father.*"[§] The evangelist, likewise, as plainly asserts, both in the beginning of his Gospel and in his first epistle, "*No man hath seen* God (i. e. the Father) *at any time.*"[‖] Now these passages of the New Testament, in all of which it is said in the plainest terms that God the Father has never, at any time, rendered himself visible to man, nor spoken to man, must, of necessity, be admitted to be true by all who will not accuse our Lord of falsehood, and flatly deny the inspiration of the apostles and evangelists. Let them be well considered—and then let us turn to the numberless passages in the Old Testament, in which it is just as plainly asserted, that God, even Jehovah, the Lord of hosts himself, has both appeared and spoken to mankind. To our first parents in Paradise, to Abraham at Mamre, to Moses in the burning bush, and on the smouldering summit of Sinai, Jehovah appeared, and "*conversed face to face, as a man speaketh with his friend;*"[¶] to Joshua and to Job, to Isaiah and Ezekiel, and, perhaps, to all the prophets, he appeared and spake—they both saw his shape and heard his voice. These Scriptures likewise must, of necessity, be true. But how can they be reconciled with those other texts which expressly and unequivocally assert, that God has not, at any time, either spoken or appeared to men? There is no rule in Biblical interpretation more fixed and certain, or of which the reason is more apparent than this—that one place of Scripture must not be so expounded as to make it repugnant to another; for the Holy Spirit of truth being, in fact, the author of all inspired Scripture, (though different agents have been employed to convey his instructions to mankind,) it is impossible that there should be any real contradictions in God's word, though it may sometimes happen that men may make them, in their unwise endeavors to explain what seem to be so. With respect to the apparent contradictions before us, we must look to the solution of them in the Scripture itself, and shall find it in that very passage we have just now quoted, (John i. 18,) where the evangelist, having distinctly affirmed, that "*no man hath seen* God *at any time,*" immediately adds, "The only-begotten Son, who is in the bosom of the Father, He hath declared him." The expression in the original, ἐκεῖνος ἐξηγήσατο, has a more direct reference to the title of the Divine *Logos*, or Word, which is given by this evangelist to the Son of God, than the term "*declared,*" which is used in our authorized translation, and the full emphasis of the word ἐκεῖνος is very inadequately expressed; but from this passage we learn, that that Jehovah, who appeared and spoke to our first parents, and to all the patriarchs and prophets of the Old Testament, who led the Israelites out of Egypt, who delivered the Law to Moses, whom Isaiah beheld seated on his throne, and surrounded by the host of seraphim, was none other than the Son of God, the Word, who from all eternity was with God, and was God, and at length condescended to "*empty himself*" of his divinity, to lay aside "*the form of* God," and to "*take upon him the form of a servant,*" and to appear on earth as Jesus Christ, and to "*suffer death upon the cross,*" as a propitiation for the sins of the world. It is known to all who have the slightest acquaintance with the writings of the fathers, that the earlier Christians uniformly interpreted the declarations of Scripture on this subject in their plain and obvious sense—a fact the more remarkable, because of the strong propensity which most of them displayed to turn every thing else into metaphor and allegory—nevertheless, they constantly asserted that He, who in the last dispensation appeared as Jesus Christ, had appeared, in times past, as the Lord of Hosts himself, the Creator of the world, the Holy One of Israel. Take, for example, for it is needless to multiply quotations on a point so notorious, the following passage from the apostolical Irenæus: 'Preparing man for a life of holiness, the Lord himself with his own voice spake the words of the decalogue alike to all; these commandments, therefore, continue with us, extended and enlarged, not abolished by his coming in the flesh."

We place this great truth, however, exclusively on the authority of God's written word; and since it is certain from that word, that God the Father, who dwelleth in light unapproachable, has never rendered himself visible to man, and not less certain, that the Lord, Jehovah, frequently appeared to holy men of old, we accept with humility and thankfulness the plain declaration of the evangelist, that all these manifestations of the Deity were made in the person of the eternal Son, whom, according to his own command, we honor "*even as we honor the Father;*" whom we not only reverence and desire to imitate, as our great example, but whom we adore and worship as our Creator, our Lawgiver, and our Judge. We believe that the Supreme Father is not only inaccessible and invisible, that he has never *immediately* appeared or spoken to mankind, but, likewise, that He has never acted *immediately* on the material and visible universe. We are sure, therefore, that as he has spoken to us by his Son, so by his Son also He made the worlds—without whom nothing was called into existence of all that He created, whether of things in heaven or things in earth. We believe, and we are constrained to believe it, that, as the Son of God was the Jehovah of the Old Testament, so it was he whose voice shook the earth when he delivered the Law to Moses, and that it was his mighty hand and outstretched arm that rescued the Israelites from their Egyptian servitude, and led them through the wilderness, and placed them in the Land of Promise, as a people whom he had ordained, and made his own; though, when he became incarnate, and came to them in a human form, "*his own received him not.*" Were it possible, as we think it utterly impossible, on any other hypothesis, to show how those passages of the New Testament, which affirm that God has never appeared to any man, can be reconciled with the many appearances which are recorded of him in the Old; were there, as there is not, the smallest obscurity in the explicit assertion of the evangelist St. John, that all the manifestations of God to men have been made in the person of his only-begotten Son, we should still be obliged, by the unequivocal testimony of the same inspired apostle, to acknowledge, that Jesus Christ is Jehovah, the Lord God of Israel; for it is to *him* that he directly applies the 6th chapter of Isaiah, and tells us that the prophet wrote the description of that awful vision, and recorded that prophetic message, "*When he saw* His *glory, and spake of* Him."

Dr. Channing, in a lengthy note appended to his sermon on the "Ordination of the Reverend Jared Sparks," professes to examine those passages of Scripture in which Jesus is called God, and to confute the Trinitarian interpretation of them. He has omitted, as might be expected, all notice of the texts we have been now considering, with innumerable others equally explicit and unanswerable. The sum of all his arguments is simply this:—that, though Jesus Christ is, or *may be*, sometimes called God, he is nowhere said to be the same person with the Father. He has endeavored, as the followers of Socinus always do, to explain away, by a different translation, those passages of Scripture (for instance, Rom. ix. 5; Heb. i. 6,) in which the title of God is given to the Son; and he has the confidence to affirm, that he has "collected *all* the passages in the New Testament in which Jesus is supposed to be called God; and the result is, that in two or three passages this title may be given him; but, *in every case*, it is given in connexions and under circumstances, which imply that it is not to be received in its highest and most literal sense." Beside those passages which we have already noticed, and which Dr. Channing has unaccountably omitted, we will mention a few others, that are left out of his collection; passages in which this title is given to Christ, in a sense in which it could not be ascribed, without blasphemy, to any created being. The first text that we will take, shall be that of St. Paul, (Tit. ii. 13,) which, as our authorized translation is somewhat faulty, we shall quote in the original Greek: Προσδεχόμενοι τὴν μακαρίαν ἐλπίδα, καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ, "*Looking for the blessed hope and glorious appearing of our great* God *and* Saviour, Jesus Christ." Now in this passage, every scholar must admit, that Jesus Christ is called "*our great* God;" but were the meaning of the original doubtful—did the words τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν, admit of any other construction than "*our great* God *and* Saviour"—which we confidently say they do not—still it would be certain that Christ is "*the great* God" here spoken of, because it is *His glorious appearing* which all Christians here are said to expect; but of God the Father, we are expressly told, that *Him* "*no man hath seen, nor can see.*" The same apostle hath these expressions (2 Thess. i. 12,) Κατὰ τὴν χάριν τοῦ Θεοῦ ἡμῶν καὶ κυρίου, Ἰησοῦ Χριστοῦ, "*According to the grace of our* God *and* Lord, Jesus Christ." St. Peter, also, in the very commencement of his second epistle, has these words: Ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν καὶ σωτῆρος, Ἰησοῦ Χριστοῦ, "*Through the righteousness of our* God *and* Saviour, Jesus Christ." And St. Jude (*v.* 4,) Τὸν μόνον δεσπότην, Θεὸν καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν, ἀρνούμενοι, "*Denying our only Master,* God, *and* Lord, Jesus Christ." And, to mention no more texts, which would be an endless task, we would remind Dr. Channing's readers, that St. Paul (Philip. xi. 6, 7,) expressly calls Jesus Christ God, in the very same terms which he employs to describe the propriety of his human nature;—Ὃς ἐν μορφῇ Θεοῦ ὑπάρχων.... ἑαυτὸν ἐκένωσε, μορφὴν δούλου λαβὼν—"*Who, being in the* form *of* God.... *emptied himself, and took upon him the* form *of a servant.* The true interpretation of this passage we take to be, that Jesus Christ, the only-begotten Son of God, who formerly appeared (and we have proved this fact) as the God of Israel, the Jehovah of the Old Testament, divested himself of his divine glories, and appeared as a man among men, in a servile and mean condition, and "*humbled himself even to the death upon the cross;*" but let the Unitarians interpret or translate it how they will, every man of plain sense and unbiassed judgment, must perceive, that if, by "*the form of a servant,*" the apostle meant to assert the truth of our Lord's humanity by "*the form of* God," he must have intended to assert the truth of his Godhead. If Dr. Channing, in the flippant way in which he attempts to expose the fallacy of the Trinitarian arguments, chooses to ask us, *How* the eternal Son "*emptied* himself" of his Godhead, *how* the co-existing Word left the bosom of his Father, and "*was made flesh,*" we answer, that we cannot tell; but that we believe it, because we find it plainly affirmed in the words of inspired truth; and that on the same infallible warrant, we believe, that in ascribing divine worship to Jesus Christ, and honoring him even as we honor the Father, we are so far from derogating from the Paternal pre-eminence, that we are assured, with the apostle, that, in "*confessing* Jesus Christ *to be* Lord," we promote "*the glory of* God *the* Father."—*British Critic; Review of Dr. Channing.*

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[*] 1 Tim. i. 17. [†] 1 Tim. vi. 16. [‡] John v. 37.
[§] John vi. 46. [‖] John i. 18, and 1 John iv. 12.
[¶] Exodus xxxiii. 11.

BIBLICAL.

INTERNAL EVIDENCE OF THE PENTATEUCH.

The doctrines which the Pentateuch developes respecting the existence and perfections of the Divine Being, to whom it ascribes the creation of the world and the origin of all things, must be regarded, by all who are capable of appreciating their sublime import, as supplying decisive proof of a medium of communication peculiar and extraordinary, by which the people who were first in the possession of them, were instructed in the primary principles of all true religion. They were, manifestly, not borrowed or derived from any of the prevailing systems in the ancient world, for they stand altogether apart from the speculations of the ancient schools. It is to a divine source that the author of the Pentateuch attributes his knowledge of God, claiming for the theology it comprises, the character and authority of a revelation from heaven; and the inspiration of these records is a natural and obvious consequence of their authenticity. In this light, every one who fairly examines the subject, must see the connexion between the facts and the inference to which they lead. The Israelites were the very last nation who could be supposed capable of originating a series of sublime and simple truths, in contrast with the gross obscurities and multifarious errors imbodied in the philosophical systems which followed each other in the ancient world, and to which the theology of other nations had no resemblance.

This is the problem which invites and demands the consideration of unbelievers, who, since they reject the fact which alone explains this peculiarity, are bound to tax their knowledge or their invention, for reasons which might account for the origination of principles of a pure and exalted theism among a people who never possessed advantages for the discovery of truth, that were unattainable by their contemporaries in other countries. Without the light of Revelation, the human understanding is left blindly to work its way, to collect the elements of its belief, and to construct its theories of religion, which time and circumstances are found modifying, or superseding by the introduction of other systems. Superstitions may indeed become inveterate, and may remain for ages the same; but the intellectual character of the Mosaic theism shows very distinctly, that it was not by gross representations of the Deity, that its influence was established over the nation. And it never was changed: it was never modified. The unity, the supremacy, the spirituality of the Divine Being, are the same in the later books of the Old Testament, as we find them in the early portions of it. Moses speaks in precisely the same manner of the supreme Being, as David, and Solomon, and the succeeding prophets. In Greece, on the contrary, the philosophers were ever varying the doctrines of their predecessors, and novel speculations were constantly arising in their schools, to manifest the activity of their minds, and the fertility of their genius. A very extensive range of systems was thus provided; but to which of them can we be referred, as containing the sublime notions of God, expressed in the same simple and majestic language, which we find in the Jewish Scriptures? In which of them shall we find even an approach to the grandeur and simplicity of the terms in which the Hebrew legislator ascribed greatness to God? How unlike are their subtle disquisitions to the clear, unencumbered declarations which *he* employs in speaking of the Creator of the world! How marked is the difference, as we compare the dogmas of the Grecian schools, with the annunciations of the prophet and lawgiver of Israel, between the suggestions of imagination and the conjectures of reason, from which they formed their tenets, and the divine principles which he inculcates! To account for this difference, is the business of those who deny the inspiration of the Mosaic records. Here are the books; their antiquity is indisputable; they are not the fabrication of Christians; they existed long before the name of Christians was known; they are supported by independent evidence, as the production of very remote times; and they stand apart from all other ancient writings, as the depository of essential truths, and are not less remarkable for the manner in which they exhibit them. A comparison of the Pentateuch with the works which have transmitted to us the learning of ancient times, and the religious notions imbodied in the systems of the philosophers, or to be discovered in other connexions, would be a process requiring great labor and patient perseverance; but it would furnish results of a very decisive character in favor of the views taken by such writers as Professor Cellerier,[*] in illustrating the genuineness of the Mosaic books.

Eclectic Review.

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[*] [Author of "A Discourse on the Authenticity and Divine Origin of the Old Testament."]

The following is from the work from a review of which the above remarks are extracted.

SCRIPTURAL ILLUSTRATION.

"For what nation *is there so* great, who *hath* God *so* nigh unto them, as the Lord our God *is* in all *things that* we call upon him *for*?"—*Deut.* iv. 7.

Do you see that dull people, despised by the human race, pertinaciously confining themselves to a small spot of the earth? But little advanced in civilization, they make no pretensions either to literary or to scientific fame: they boast no celebrated philosophers, no distinguished artists. They are strangers to that intellectual progress which is in their neighborhood, and which distinguishes the people of Greece and of the East. Their language is poor; their ignorance extreme; their mental powers are undeveloped and inactive. The resemblance which they bear to other nations, is not unlike that which those misshapen beings bear to the human race, who, on account of the imperfection of their faculties, are condemned to vegetate in a long infancy. With one thing, however—one single thing, they, and they alone, are acquainted. The knowledge of it was denied to the wisdom of the Greeks, and the pride of the Orientals: it is no less than the eternal and supreme existence of the only God, who, *in the beginning, created the heavens and the earth.* They alone speak of the Deity in a manner worthy of his grandeur: the rest of mankind are ignorant of the true God. While in other countries, men of immortal genius, capable of celebrating the glory of the Most High, insult him by their unworthy conceptions; while certain sages *feel after him to find him*, and rejoice, at most, in the glimmering of some faint and doubtful ray, the Jewish people worship the only God, before whom men may bow without a blush. The Jewish people, of all people the dullest and most ignorant; who learned from the nations which surrounded them, only lessons of idolatry; who spent two centuries of slavery in Egypt—that Egypt, whose gods, to use the language of the poet, dwelt in stables, and grew in gardens—were the only people acquainted with the most sublime, important, and abstract of all truths! Did they discover it by chance? Were they indebted for it to their own sagacity? Absurd suppositions! which the slightest examination overthrows. Rather hear them when they tell you—God *spake to our fathers*, God made himself known to Israel.—*M. Cellerier.*

DEVOTIONAL.

FILIAL SENSE OF THE DIVINE FAVOR.

"Let thy mercies come also unto me, O Lord; even thy salvation, according to thy word."—*Ps.* cxix. 41.

A prayer at all times suitable for a sinner, who needs mercy every moment, and has been taught to look for it only in the Lord's "salvation." Contemplated apart from the way of reconciliation manifested through his Son our Saviour, we know our Maker and Supreme Disposer only as a God of justice and holiness. In the revelation of Christ he is revealed as "a just God, and yet a Saviour;" and in "his salvation, which is nigh them that fear him," "mercy and truth are met together; righteousness and peace have kissed each other." Therefore general notions of the mercy of God without a distinct apprehension of his "salvation," can never be a warrant of faith to a sinner; can never have any other origin, than in presumption, such as God abhors.—Can there be any communication of mercy from an unknown God? Can there be any intercourse with an angry God? "Acquaint thyself now with him, and be at peace, thereby good shall come unto thee"—"the Lord's mercies, even his salvation." This prayer, however, may be considered as peculiarly suitable for one, who "has tasted that the Lord is gracious," and who longs to live under the realizing sense of his mercies. There are seasons with the believer when through manifold temptations, he is unable to taste God's mercies, or to realize his enjoyment of God's salvation. Then the desire of his heart is, to seek a personal and individual interest in it.—"Let thy mercies come *also unto me.*" The experience of the Lord's people furnishes a powerful plea in prayer—"Look thou upon me, and be merciful unto me, as thou usest to do unto them that love thy name. Remember me, O Lord, with the favor that thou bearest to thy people; O visit me with thy salvation, that I may see the felicity of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance." Are we seeking the assurance of this salvation in prayer? Are we waiting for the present power of it, saving us from sin—Satan—the world—ourselves, and "blessing us with all spiritual blessings in Christ Jesus?" If faith and patience should be put to the trial in the exercise of waiting, yet in the end we shall doubtless find, that God by these dispensations with us has been secretly storing us with experience, which will be a rich treasury to us throughout our pilgrimage. That he has kept us from turning our backs upon his ways, when we had no comfort in them, that he has upheld us with secret supplies of strength. What is this but the working of his own Spirit within, and the pledge that the work shall advance to perfection? That he has enabled us, against all discouragements, to "continue instant in prayer," is surely an answer to that prayer, which in our apprehensions of it had been cast out. That in the exercise of waiting upon him, we have been restless in the possession of wordly consolation, is an assurance that the Lord himself will be our soul-satisfying and eternal portion. And who is there now in the sensible enjoyment of his love, who does not bless that divine wisdom which took the same course with them that has been taken with us to bring them to these joys? When did a weeping seed-time fail of bringing a joyful harvest? But let not the word of promise be forgotten—"According to thy word,"—that it shall come fully—freely—eternally to him that waiteth for it. "Thou meetest him that rejoiceth and worketh righteousness; those that remember thee in thy ways." The same frame of experience will again come before us—"My soul fainteth for thy salvation, but I hope in thy word." Many there are indeed who are satisfied with attainments far too low in spiritual enjoyment.—It is comfortless to live at a distance from our Father's house, when we might be dwelling in the secret of his presence, and rejoicing in the smiles of his love. But sometimes, alas! days, weeks, and even months, pass by without any painful solicitude as to the reasons of this deprivation. Yet let us not charge this dull and dishonorable frame upon the sovereignty of the divine dispensations. Let us rather trace it to its true source—want of desire—want of faith—want of prayer—want of diligence. Let us be excited to a sense of our need of divine influence. Let us be encouraged by the recollection that earnest prayer will bring a sure answer: if not in the immediate fulfilment of our desires, at least in the enlargement of them. And how can our desires be too large after the mercies of God's salvation?—*Bridges on Ps.* cxix.

CONFIDING ANTICIPATION OF ULTIMATE BLESSEDNESS.

"So shall I have wherewith to answer him that reproacheth me: for I trust in thy word."—*Ps.* cxix. 42.

What is the salvation which he had just been speaking of? The whole gift of the mercy of God—redemption from sin, death, and hell—pardon, peace, and acceptance with a reconciled God—constant communication of spiritual blessings—all that God can give or we can want—all that we are able to receive here, or heaven can perfect hereafter. Now if this "comes to us"—comes to our hearts—surely it will furnish us at all times with "an answer to him that reproacheth us." Do the world cast upon us the reproach of the cross? We find it our happiness not to live without the cross; and we can testify that there are no comforts like Christ's comforts, even in the midst of tribulation. And yet, when Satan's temptations or the reproach of the ungodly assault the soul suffering from a sense of spiritual desertion, the trial is very severe, and the believer, having no sensible strength to support him, is sometimes unable to exercise faith in Him "that hideth himself," and therefore is unprepared with an "answer to him that reproacheth him." Such appeared to be Job's condition,[*] and Heman's,[†] and that of many of the Lord's most favored people, at different stages of their experience. And how should this teach us to pray for a realizing sense of the Lord's "mercies, even of his salvation," not only as necessary to our peace and comfort, but as furnishing a powerful and sufficient "answer to him that reproacheth." When we have a personal interest in it, and in him who is the "all in all" of it, we "have the witness in ourselves." We are garrisoned against every assault from without, and shall be enabled to say—"Rejoice not against me, O mine enemy, when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me."[‡] Such was the "answer" that David gave "to him that reproached." Probably the divisions in his family were a frequent occasion of reproach, but his confession was ready—"Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure, for this is all my salvation and all my desire."[§] This assurance is the confidence of faith. "I trust in thy word," "not one jot or tittle of which can ever fall to the ground:" and in this confidence, upon the conviction of an enlightened judgment, we may "be ready always to give an answer to every one that asketh us a reason of the hope that is in us, with meekness and fear." "No weapon that is formed against thee shall prosper, and every tongue that riseth against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

Oh! do not we often fail in devout boldness by the weakness of our apprehensions of the conditions of salvation? Clear and full views of these conditions are indispensable to deepening our sense of our Christian obligation. Any indistinctness here, *from its necessary mixture of self-righteousness and unbelief*, obscures the warrant of our personal interest, and therefore hinders our firm grasp of the promises—by which alone we can hope to receive the needful supplies of Divine strength. Much cause therefore have we to pray for a spiritual perception of the Gospel in its freeness and fulness, in its beauty and loveliness, as well as in its holy and heavenly enjoyments. Much need have we to use our speedy diligence, without delay—our painful diligence, without indulgence—our continual diligence without weariness—that we be not satisfied with remaining on the skirts of the kingdom; that it be not a matter of doubt whether we belong to it or not; but, that grace being added to grace, "so an entrance may be administered to us abundantly into" all its rich consolations and everlasting joys.—*Ib.*

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[*] Job vi. vii. ix. [‡] Micah vii. 8.
[†] Psalm lxxxviii. [§] 2 Samuel xxiii. 5.

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